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THE

WORKS

OF

JAMES HERVEY, M.A.

LATE RECTOR OF WESTON FAVELL,
IN NORTHAMPTONSHIRE.

A NEW AND COMPLETE EDITION,

IN SEVEN VOLUMES.

VOL. V.

LETTERS.

LONDON:

PRINTED FOR F. C. AND J. RIVINGTON,
NO. 62, ST. PAUL'S CHURCH-YARD;
BY BYE AND LAW, ST. JOHN'S SQUARE, CLERKENWELL.

1804.

SERMONS,

MISCELLANEOUS TRACTS,

AND

LETTERS.

BY JAMES HERVEY, M. A.

LATE RECTOR OF WESTON FAVELL, IN NORTHAMPTONSHIRE.

A NEW EDITION,

IN FOUR VOLUMES,

Which, with the MEDITATIONS and CONTEMPLATIONS and THERON and ASPASIO, complete

MR. HERVEY's WORKS.

VOL. II.

MISCELLANEOUS LETTERS.

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M DCC XCVII.

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LETTERS

LETTERS

OF THE LATE

REVEREND MR. HERVEY.

LETTER I.

TO HIS SISTER.

On human Frailty, and on the Excellency of Virtue.

Lincoln College, Oxon. Sept. 16, 1733.

Dear Sister,

WAS there any Occasion to apologize for the serious Purport of this, it would be sufficient to direct you to the Date and the Time of its inditing; but I promise myself that to you any thing of this Nature will be unnecessary: For though we are in the very Prime and Spring of our Years, strongly disposed to admire, and perfectly capacitated to relish the Gaieties of Youth; yet we have been inured to moderate the Warmth of our Appetites, accustomed to anticipate in our Minds the Days of Darkness, and incessantly disciplined into a Remembrance of our Creator. For my Part, I find no Season so proper to address one of the principal Sharers of my Heart, one of my nearest and dearest Relations, as that I have at present chose and

made uſe of, when either an univerſal Silence compoſes the Soul, and calms every turbulent Emotion, or the Voice of Joy and Gladneſs ſpeaking through celeſtial Muſick, invites to adore the Wonders of our Redeemer's Love, touches upon the Strings of the ſofteſt Paſſions, and inſpires the moſt ſweet, moſt tender Sentiments.

As I was the other Day traverſing the Fields in queſt of Health, I obſerved the Meads to have loſt that Profuſion of fragrant Odours which once perfumed the Air, to be diſrobed of that rich Variety of curious Dyes, which ſurpaſſed even *Solomon* in all his Glory. Not a ſingle Flower appears to gladden the Sight, to beſpangle the Ground, or enamel the barren Landſchape. The Clouds that ere long diſtilled in Dews of Honey, or poured themſelves forth in Showers of Fatneſs, now combine in Torrents to overflow the lifeleſs Earth, to bury or ſweep away all the faint Foot-ſteps of ancient Beauty. The Hills that were crowned with Corn, the Vallies that laughed and ſung under Loads of golden Grain; in a Word, the whole Face of Nature, that ſo lately rejoiced for the Abundance of her Plenty, is become bare, naked, and diſconſolate. As I was continuing my Walk, and muſing on this joyleſs Scene, methought the ſudden Change exhibited a lively Picture of our frail and tranſitory State; methought every Object that occurred ſeemed ſilently to forewarn me of my own future Condition.

I dwelt on theſe Conſiderations till they fermented in my Fancy, and worked themſelves out in ſuch-like Expreſſions. " What! muſt we undergo ſo grievous " an Alteration? We, whoſe ſprightly Blood circulates " in briſkeſt Tides! We, who are the Favourites of " Time, on whom Youth, and Health, and Strength, " ſhed their ſelecteſt Influence! We, who are ſo apt to " look upon ourſelves as exempt from Care, or Pains, " or

" or Troubles, and privileged to drink in the Sweets of " Life without Reſtraint, without Alloy! Muſt we " forego the Sunſhine of our Enjoyments for any thing " reſembling this melancholy Gloom! Muſt the ſpark- " ling Eye ſet in haggard Dimneſs? The lovely " Features and glowing Cheeks be obſcured by pale " Deformity? Muſt ſoft and gay Deſires be baniſhed " from our Breaſts, or Mirth and Jollity from our " Converſation? Muſt the Vigour of our Age fall " away like Water that runneth apace, and the bliſsful " Minutes of the Prime of our Years vaniſh like a " Dream? If this be our Caſe, in vain ſure do we boaſt " our ſuperior Felicity, in vain do we glory in being " the Darlings of Heaven. The inanimate Creation " droop indeed, ſicken and languiſh, for a time, but " quickly revive, rejoice, and again ſhine forth in their " brighteſt Luſtre: 'tis true, they relinquiſh, at the " Approach of Winter, their verdant Honours, but reſt " fully ſure of receiving them with Intereſt from the " ſucceeding Spring. But Man, when he has paſſed " the Autumn of his Maturity, when he has once re- " ſigned himſelf into the cold Embraces of Age, bids " a long, an eternal Adieu to all that's entertaining, " amiable, or endearing; no pleaſing Expectations re- " freſh his Mind; not the leaſt Dawnings of Hope " glimmer in to qualify the darkſome Looking-for of " Death."

I had not long indulged theſe bitter Reflections, before I eſpied a Remedy for thoſe ſore Evils which occaſioned them. Though I perceived all our paſſionate Delights to be Vanity, and the Iſſue of them Vexation of Spirit, yet I ſaw likewiſe that Virtue was ſubſtantial, and her Fruits Joy and Peace; that though all Things came to an End, the Ways of Wiſdom were exceeding broad. The Seeds of Piety, if implanted in our tender Breaſts,

duly cherifhed, and conftantly cultivated, will bud and bloffom even in the Winter of our Days; and when White and Red fhall be no more; when all the outward Embellifhments of our little Fabric fhall difappear, this will ftill flourifh in immortal Bloom. To walk humbly with our God, dutifully with our Parents, and charitably with all, will be an inexhauftible Source of never-ceafing Comforts. What, though we fhall fometimes be unable to hear the Voice of finging Men and finging Women; though all the Senfes prove falfe to their Truft, and refufe to be any longer Inlets of Pleafure; 'tis now, dear Sifter, 'tis now in our Power to make fuch happy Provifions, as even then, in thofe forlorn Circumftances, may charm our Memories with raviffhing Recollections, and regale all our Faculties with the continual Feaft of an applauding Confcience. What fweet Complacency, what unfpeakable Satisfaction fhall we reap from the Contemplations of an uninterrupted Series of fpotlefs Actions! No prefent Uneafinefs will prompt us impatiently to wifh for Diffolution, nor anxious Fears for Futurity make us immoderately dread the impending Stroke; all will be calm, eafy and ferene; all will be foothed by this precious, this invaluable Thought, that by Reafon of the Meeknefs, the Innocence, the Purity, and other Chriftian Graces which adorned the feveral Stages of our Progrefs through the World, our Names and our Afhes will be embalmed, the Chambers of our Tomb confecrated into a Paradife of Reft, and our Souls, white as our Locks, by an eafy Tranfition, become Angels of Light.

I am, with Love to my Brother,
Dear Sifter,
Your moft affectionate Brother,
JAMES HERVEY.

LET-

LETTER II.

TO HIS SISTER.

On the Advantages resulting from Sickneſs and Affliction.

Lincoln College, Oxon. March 28, 1734.

Dear Siſter,

IT is now a conſiderable Time ſince I enjoyed the true and real Pleaſure of your Company. I ſay true and real, becauſe my Fancy has often took its Flight to *Hardingſton*, and delighted itſelf with the imaginary Converſation of you and my other dear Relations; I have frequently recollected, and as it were acted over again in my Mind, the many pleaſing Hours we have ſpent together in reading holy and edifying Books, or diſcourſing on pious and uſeful Subjects. And methinks I ſhould have been exceeding glad to have had the Satisfaction yet more improved, by receiving a Letter from you; which I am ſure would have been full of the moſt tender Endearments of Love and Affection, and I hope would not have wanted Expreſſions of true Religion and Virtue; and could I but once ſee that, could I but obſerve ourſelves not only dwelling together in Unity, but travelling Hand in Hand towards the heavenly Jeruſalem, mutually encouraging and aſſiſting one another to fight the good Fight, to lay hold on eternal Life, then ſhould I greatly rejoice, then ſhould I begin to live.

I hope I may now congratulate your perfect Recovery; however I am certain there is great Reaſon for Congratulation on Account of your being ſo choice a Favourite of Heaven as your frequent Sickneſſes, and often Infirmities ſpeak you to be. Our gracious Father, though an indulgent Lover of all Mankind, ſeems to

watch over you with more than ordinary Care and Concern, to be extremely desirous, nay, even solicitous for your Salvation. How does his Goodness endeavour by the repeated, though lightest Strokes of his Rod, to cure whatever is disordered, to rectify whatever is amiss in you? How studiously does he seek, by laying you on a sick Bed, to make you see yourself and all Things else in a true and proper Light: to point out to you your Frailties and Follies, your darling Lusts, and the Sins that do most easily beset you; to convince you that you are only a Sojourner here upon Earth, your Body a poor frail and corruptible House of Clay, your Soul a bright, glorious, and immortal Being, that is hasting to the Fruition of God, and to Mansions of eternal Rest; to discover to you the Vanity, Meanness, and contemptible Littleness of this World, and the Worth, the Importance, and amazing Greatness of the next. Do not then hold out against these kind Calls to Repentance and Amendment; do not resist such earnest Importunities, such sweet Solicitations. But suffer yourself by this loving Correction to be made great; great in Humility, Holiness, and Happiness. Humble yourself under the mighty Hand of God; and by a hearty Sorrow for your past Faults, and a firm Resolution of Obedience for the future; let this fatherly Chastisement bring forth in you the peaceable Fruits of Righteousness. Oh! let us dread, let us tremble, to reject any longer the Tenders of Grace, lest we awake at length his Justice, and draw down Vengeance upon ourselves: lest our Visitation be not in Love and with Kindness, but in heavy Displeasure and with Fury poured out: lest his next Dispensation be not a merciful Severity, but Indignation and Wrath, Tribulation and Anguish.

Sure I can't but admire that adorable Wisdom which has contrived all Things so evidently and so directly to your Advantage! Your late Illness has, I doubt not, begot

begot in you ſerious Thoughts and holy Diſpoſitions, and theſe I flatter myſelf will be nouriſhed by the Reception of the bleſſed Sacrament the following *Eaſter*. Let us, dear Siſter, break off our Sins by Repentance—Let us amend our Lives, and begin from this very Inſtant to deny all Ungodlineſs and worldly Luſts, and live ſoberly, righteouſly, and godly in the preſent World. So ſhall we anſwer the good Ends of our Sickneſs—So ſhall we be meet Partakers of thoſe holy Myſteries here, and enjoy an Inheritance amongſt the Saints in Light hereafter.—And now I can't but acquaint you how earneſtly I wiſhed that you and others of my Neighbours (with whom I have diſcourſed upon this Subject) were giving devout Attendance to the Prayers and Praiſes that were offered up laſt *Monday* in your Church, as likewiſe how I ſhould rejoice with exceeding great Joy, to hear that both you and they continue ſtedfaſt, or rather abound more and more in the Practice of this and ſuch other religious Duties. And if you think the Deſire of my Heart, and the Longings of my Soul are of any Weight with any of them, pray let them know how I hope, deſire, and pray that we may be worthy Communicants, by an immediate forſaking of all wicked Ways and a thorough Amendment, as well as an unſhaken Reſolution to perſevere and advance in that Amendment.

My kind Reſpects to all that you ſhall ſhew or read this Letter to, deſire them not to forget me in their Prayers: let ** and ** know that I often think of them, and hope they ſometimes remember me, and the Words that I have often ſpoke to them.

I am, &c.

JAMES HERVEY.

LETTER III.

On the Laſt Day, on Pride, and on the right Improvement of the Holy Communion.

Lincoln College, Oxon. May 2, 1734.

Dear Siſter,

FINDING myſelf in a writing Humour, and remembering that I had formerly promiſed you an entertaining Preſent, and being ſenſible of the Decency of introducing it with an Epiſtle; upon theſe Accounts I again ſet Pen to Paper and addreſs you, notwithſtanding you have ſo very lately received a Letter from me. By an uſefully entertaining Preſent, I mean ſuch an one as will improve and edify at the ſame Time that it diverts and delights; as will not only make you eaſy to yourſelf and agreeable to others, but alſo good and holy and wiſe unto Salvation. Now I ſcarce know any human Compoſition more likely to promote theſe excellent Purpoſes than this Poem of Dr. *Young*'s on the Laſt Day. For being in Verſe, and ſet off with all the Graces of Speech and Thought, it can't fail of charming as well the nice Ear as the ſound Judgment; and as for the Subject, ſure nothing can be more prodigiouſly pleaſing, than to read of that happy Time which ſhall be the Beginning of a bliſsful Eternity; when our Redeemer by his mighty Power ſhall change our vile Bodies that they may be like unto his glorious Body, and tranſlate us from a State of Corruption in the Grave to ſhine forth as the Sun in the Kingdom of our Father. And every one muſt own that the moſt engaging Perſuaſions to Piety and Holineſs of Converſation are drawn from the Recompence of a future invaluable Reward; and that the moſt ſovereign Preſervative againſt all Ungodlineſs and worldly Luſts is the Terrours,

rours, the inſupportable Terrours of the Lord. If therefore you would pleaſe yourſelf, refine your Taſte, or have the Practice of Religion pleaſing, inſtead of Plays, Ballads, and other corrupt Writings, read this almoſt divine Piece of Poetry; read it (as I have done) over and over, think upon it, endeavour to digeſt it thoroughly, and even to get by Heart the moſt moving Paſſages, and then I truſt you will find it anſwer the Ends I purpoſe in ſending it.

You will excuſe me from exerciſing my poetical Talent, ſince there are already two Copies of recommendatory Verſes, and becauſe I perceive ſuch an Attempt will be either very abſurd or very dangerous. For ſhould I tack together a few doggrel Rhymes, this would be an Affront to you; whereas, ſhould I ſucceed ſo well as to gain the Applauſe of my Readers, this I am ſure would portend very great Harm, if not to you, yet moſt certainly to me. For what can portend greater Harm than the Words of Praiſe; which, though ſmoother than Oil, yet be they very Swords? What can be more deſtructive of that humble Mind which was in Chriſt Jeſus, that meek and lowly Spirit which is in the Sight of God of great Price! I am ſo far from carrying on my verſifying Deſigns, that I heartily wiſh I had never conceived any; that thoſe Lines I ſent to my Couſin ***** had either never been made, or that I had never heard them commended. Pride and Vanity are fooliſh and unreaſonable in Duſt and Aſhes, and which is worſe, odious and deteſtable before infinite Perfection and infinite Power. Oh! let you and I then dread whatever may adminiſter Fewel to theſe worſt of Tempers, more than the Poiſon of Aſps, or the Peſtilence that walketh in Darkneſs. Let us pray againſt ſeeking, deſiring, or taking Pleaſure in the Honour that cometh of Men. And if at any Time the flattering Tongue, that Snare of Death ſhall overtake us, let us inſtantly fly unto our Saviour,

Saviour, and complain unto our God; then let us remember; and remembering, let us acknowledge, that we are nothing, have nothing, and deserve nothing but Shame and Contempt, but Misery and Punishment.

I hope you was so happy as to receive the holy Sacrament this Easter, and I beg of you to be so wise as well to understand and often to consider what you then did. We gave up ourselves, our Souls and Bodies, to be a reasonable, holy, and lively Sacrifice to God: so that we must look upon ourselves as having now no longer any Right or Title to ourselves, but as our heavenly Master's sole Property; we may not follow our own, but must do his Will in all Things. We undertook to lead a new Life, to follow the Commandments of God, and to walk henceforth in his holy Ways; and this and whatever else we promised at that sacred Altar, we must endeavour to perform if we hope to enter into Heaven. Let therefore no Day pass without reflecting on the solemn Engagement we have made, and without examining whether we have acted up to it. Let us not imagine that we did the whole of our Duty, when we took the consecrated Elements into our Mouths, but be convinced, that we only as it were lifted ourselves afresh under our Captain's Banner, and that the Service, the Fight against his and our Enemies is to be hourly renewed, and constantly maintained even unto Death.

I am, *&c.*

JAMES HERVEY.

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LETTER IV.

Reflection on the Assizes.

Oxon. March 11, 1735.

Dear Sister,

YESTERDAY the Judge came hither, and To-day the Assizes begin. I shall go to hear the Assize Sermon presently. This can't but put us in mind of that great Account we must all give before the Judgment-seat of Christ. How melancholy a Sight is it, to see a poor Criminal go up to the Bar! All he has is no longer his own; his very Life is in the Power of the Magistrate; and he is in great Danger of a speedy Death. And if this be so dreadful, how infinitely more dreadful will it be to appear before a more strict and awful Tribunal? The good Lord grant, that you and I may not be cast in that tremendous Trial! A Trial that will be undergone before Angels and God; upon the Issue of which our eternal Life will depend. Was I to wish a Wish for the dearest Friend in the World; it should not be for Gold, or Jewels, or Apparel; these Things are fading, and the Fashion of them passeth away: but it should be for a favourable Sentence in that last and great Day. Will not the Archangel shortly sound the Trump? Will not all the Dead come forth of their Graves, and the Ancient of Days sit? How valuable then will an humble and holy Life be! If you and I be found with the Wedding-garment on, we shall doubtless enter into the Joy of our Lord, never to die, never to grieve, never to be parted more. But if we should either of us be negligent in this Matter; if we should be surprised without Oil in our Lamps; Oh! the Fearfulness and Trembling that will come upon us! the horrible Dread that will overwhelm us! to think that we must be for ever

ever ſhut out of Heaven, baniſhed eternally from the Preſence of God, the Society of Saints, and the Fulneſs of Joy! If you or I were to be torn from our Kindred and our Father's Houſe, and hurried away Captive into a foreign Country; there to be chained to the Gallies, or condemned to the Mines: How would this grieve both us and our dear Relations! how would it pierce our Souls as a Sword! If this be ſad, (as certainly it is) alas! what will it be, to be everlaſtingly ſeparated by the unpaſſable Gulf? for one to be caught up to Heaven, and there to be ever with the Lord; and for the other to be thruſt down into Torments, and dwell with wailing and gnaſhing of Teeth? Dear Siſter, let us conſider this; and give all Diligence to make our Calling and Election ſure; that when the Changes and Chances of this mortal Life are over, we may meet and live together in Glory everlaſting. Which is and ſhall be the hearty Prayer of,

Your, *&c.*

JAMES HERVEY.

LETTER V.

On deriving Spiritual Inſtruction from Natural Things.

Dummer, May 7, 1737.

Good Madam,

PRAY be pleaſed to caſt your Eye to the Bottom, and obſerve who it is that deſires to beſpeak you. It is one who knows himſelf to have been guilty of the moſt ſlighting Behaviour, and to have deſerved in Return your greateſt Diſdain. If after you perceive his Name to be *Hervey*—that *Hervey* who was ſo lately and

ſo long in *London* without ever waiting upon Mrs. ***; without paying his Reſpects to her who merits ſo much the Eſteem of every Chriſtian; without any thankful Acknowledgment for her kind Wiſhes ſo often conceived, and her prevailing Prayers ſo often put up in his Behalf.—If, Madam, after you are informed of all this, you can bear to give the Remainder of the Paper a favourable Reading, I ſhall not only account myſelf highly obliged to your Good-Nature, but when I have an Occaſion to put up an Affront, and to exerciſe Forgiveneſs, I will think upon it as a Pattern.

On *Sunday* I was called out by Providence from my own Flock, to preach at two ſtrange Churches. They lay at a conſiderable Diſtance from each other, and from *Dummer*; ſo that in paſſing to them, and repairing again to my own Pariſh, I travell'd a good many Miles. All the way I went along I was entertained in the fineſt Manner imaginable; far more finely than mine, or, I may venture to ſay, than any Words can deſcribe. I wiſh I had the glowing Colours, the accurate Pencil, and the maſterly Genius of ſome firſt-rate Painter, that I might draw out, with as little Injuſtice as poſſible, the lovely Landſchape, and make a Preſent, in ſome Degree, worthy your Acceptance. The Air was in its beſt Temperament; neither ſo hot as to infeeble or diſpirit, nor ſo cold as to cauſe any uneaſy Chillneſs. It was fit to recommend and ſet off the moſt agreeable Objects, and to be the Vehicle of Perfumes, not much inferior to Myrrhe, Aloes, and Caſſia. I was in Company with a Gentleman of a clear Underſtanding, and a tolerable Share of reading; he had ſeen much of the World, and had a very deep piercing Inſight into Things; he could talk judiciouſly upon moſt Topicks, and would ſometimes beſtow ſome Hints upon religious ones. So that when I was diſpoſed for Converſation, I could have

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immediate Recourſe to one, who would refine my Taſte, and improve my Judgment, if not miniſter Grace to my Heart. The Face of the Skies alſo conſpired to render every Proſpect compleatly pleaſant, it was decked and diverſified with ſilver-like Clouds; not ſuch as were charged with heavy Rains, but ſuch as prevented the Annoyance of one continued Glare, and changed the Sunſhine frequently for a welcome Shade; ſuch as ſerved for a Foil to the unſullied etherial Blue. Thus did God order all Circumſtances ſo as to render our Ride exceedingly delightful. At our firſt ſetting out, we went over ſtrong Ground; where no Seed was ſown, and ſo no Fruit could grow. Its Uſeleſſneſs was not owing to any Defect in Point of Fertility, but to a want of being manured.

Is not this the Caſe of many immortal Souls, who are born with bleſſed Diſpoſitions, and bid fair for becoming eminent Saints, but are loſt and ſpoiled for want of Care and Inſtruction? Oh! for faithful Shepherds to ſeek them, for induſtrious Huſbandmen to cultivate them! Send Lord a Plenty of ſuch to work in thy Vineyard, and to watch over thy Sheep! This coarſe Beginning, though it had no Form or Comelineſs in itſelf, yet tended to give an additional Verdure to the ſucceeding Scenes. So the bottomleſs Pit and the unquenchable Fire, though infinitely formidable, will create in the Elect a more taſteful Reliſh and Enjoyment of their heavenly Felicity. We made more Haſte than ordinary to get away from this barren Spot. For why ſhould any one tarry in ſuch a Place, or frequent ſuch an Acquaintance, where all that occurs is vain and unprofitable? Where nothing truly beneficial can either be imparted or acquired? The ſooner we are delivered from ſuch a Situation, the better; no Departure can be abrupt, no Flight precipitate. When we were advanced a little

a little farther, we entered upon a large Enclosure. Here were all the Footsteps of a commendable and successful Industry. The Wheat was in the Blade, and sprang up with a plenteous Increase, and in goodly Array. It was not choaked with Weeds, nor embarrassed with Thistles, but like a clean and even Mantle covered the Plain; a present Credit, and likely to be a future Comfort to its Owner. This suggested to me the Value of a diligent Hand, that Portion which it is in every one's Power to bequeath to himself. All the Affairs of the Slothful are like the Mountains of *Gilboa*, on which there was no Dew, neither Rain, nor Fields of Offerings. But where there is Prudence and Discretion to contrive, and a steady Fervour to execute, there whatsoever is undertaken will, in all Probability, prosper. By a Spirit of Management, even the Wilderness may be brought to bud and blossom as a Rose: and was there such a Spirit in the Professors of Religion, it would prompt them to be, like *Dorcas*, full of good Works; or, like the great Apostle, continually aspiring after fresh and higher Measures of Perfection. We should be frugal of our Time, careful of all our Talents, and most laudably covetous of every Grain of Improvement in Piety. We held on our Course, admiring still as we went, the teeming Earth, the Infant Corn, and the pregnant Promises of a prodigious Harvest. This led me to muse upon one of the distinguishing Doctrines of Christianity, I mean the general Resurrection. It convinced me how perfectly possible it is with God to raise the Dead; it gave me also a Glimpse of that Perfection of Beauty, to which the Bodies of the Just shall rise. For a little while ago I beheld, and lo! the whole vegetable World was naked and bare, without any Ornaments, or so much as one amiable Feature, like some withered, wrinkled, deformed Hag. But now how charmingly it appears, and smiles, and shines! No Virgin is more gay

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and blooming, no Bride is better array'd or more ſparkling. And if God ſo enlivens and cloaths the Graſs of the Earth and the Tenants of the Field, how much more ſhall he quicken and ennoble our mortal Bodies, which we hope are the Temples of the Holy Ghoſt? Several of our dear Friends we have accompanied to the Grave: we ſaw with weeping Eyes their poor Bones depoſited in the Duſt. But henceforth let us dry up our Sorrows, they are not to periſh, but to be purified in thoſe gloomy Chambers. The Hour is coming when the Lord himſelf ſhall deſcend from Heaven, with the Voice of the Archangel, and the Trump of God. Then ſhall they hear the Almighty Summons, and ſpring from their Confinement like to a Roe, or to a young Hart upon the Mountains of Spices *. Then will they look forth from their dark Abodes as the Morning, fair as the Moon, clear as the Sun †: never more to return to Corruption, but to flouriſh in immortal Vigour and Youth. This is a pleaſing Meditation, and deſerves to be indulged, but at this Time it muſt give place to others. Our next Remove was to a Lane, ſet on either Side with lofty Trees and humble Shrubs. Here the Proſpect was contracted, and we had nothing left to contemplate but our branching and leafy Mound. The little Boughs clad with a chearing Green were refreſhing to the Eyes; and it was curious to obſerve, how every different Plant was decked with a different Livery. Here the Twigs were gemm'd with Buds juſt ready to open and unfold; there they were already opened into Bloſſoms, and garniſhed the pointed Thorns; ſo that they were very delicate to look upon, though dangerous to touch. Oh! the adorable Efficacy of the divine Voice! how powerfully and how laſtingly it operates! God ſaid once, Let the Earth bring forth; he ſpake

* Cant. viii. 14. † Cant. vi. 10.

not

not twice, and yet how punctually does Nature obey this ſingle Command! Several thouſand Years are gone about, nor is its Force evacuated, impaired, or at all diminiſhed. It endureth in full Authority to this Day, and is ſtill a moſt binding Law to all the material World. O that Men would lay this to Heart, and learn a Leſſon of Obedience from the inanimate Creation! All other Things continue according to their Maker's Ordinance, and ſhall Man be the only Rebel in the Kingdom of Nature? Shall Man alone make the Word of Omnipotence to be of none Effect? While our Sight was regaled in this Manner, a Sett of chiming Bells ſaluted our Ears with a ſolemn and ſerene Harmony. It had no great Diverſity of Stops, nor artful Mixture of Notes, but ſure it was moſt gladdening Muſic, and ſpoke a heavenly Meaning. It was calculated to inſpire ſuch a Joy as the Royal Pſalmiſt felt, when he heard the acceptable Invitation of going up to the Houſe of the Lord. On a ſudden, when we were leaſt apprehenſive of it, the Wind wheeled about, and bore away the Silver Sounds. But it was only to bring them back again as unexpectedly, with the freſh Pleaſure of a grateful Surpriſe. Here I thought of the ſweet Influences of Grace, and wiſhed for that happy Time, when the Viſits of the bleſſed Spirit will be uninterrupted. Quickly the Lawns and Plains diſappeared again, and we dived into a Wood. Numbers of ſprightly Birds, hopping and ſinging among the Branches, ſolaced us as we paſſed. We thanked the pretty Songſters, and bid them go on to ſupply our Lack of Praiſe. But what moſt of all affected us, being altogether new, was the Warbling of the Nightingale. What a tuneful Throat has that charming Creature, and what an unwearied Uſe does ſhe make of it! I myſelf heard her Melody in the Day-time, and I am told in the Night-ſeaſon alſo ſhe takes no Reſt. How ſovereign and undeſerved is the Goodneſs of the Lord to the Children

of Men! The Pipe of this wakeful Choriſter, though now ſo inceſſant in Thankſgivings, muſt ſoon be ſealed up in endleſs Silence: while the Mouth of dull and ungrateful Mortals will be filled with everlaſting Anthems. The Air was impregnated with Sweets, and without Money or without Price we breathed in ſuch a delicious Fragrance, as far excelled the Powders of the Merchant *. This put me in Mind of ſome beautiful Lines of the great Milton's:

> ——————Now gentle Gales
> Fanning their odoriferous Wings, diſpenſe
> Native Perfumes, and whiſper whence they ſtole
> Thoſe balmy Spoils.

The other recalled to my Memory Part of a divine Deſcription, vaſtly ſuperior to *Milton*'s. "Lo, the Winter "is paſt, the Rain is over, and gone. The Flowers "appear on the Earth, the Time of the Singing of "Birds is come, and the Voice of the Turtle is heard "in our Land †."

Two of our Senſes being ſo exquiſitely gratified, we were in no Haſte to leave the Place, though it was narrow, and afforded no other Proſpect but the ſhining Canopy over our Heads. But as ſoon as we were emerged from this Sylvan Path, what Wonders preſented themſelves to our View: I think I was ſcarce ever more agreeably ſtartled in my Life. We ſtood upon the Brow of a Hill, and underneath were Tracts of level Ground of an immenſe Circumference. The labouring Eye could hardly deſcry the utmoſt Bounds. The whole Scene, being parcelled out among a Variety of Tillers, and producing Variety of Fruits, was like a noble Piece of Checquer-work. The nearer Parts, and thoſe diſtinctly diſcernable, were repleniſhed with

* Cant. iii. 6. † Cant. ii. 11, 12.

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rural Riches. The Folds were full of Sheep, and of Lambs friſking by the Side of their fleecy Dams. The Valleys ſtood ſo thick with Corn, that they even laughed and ſung. One Spot was not ſprinkled, but ſeemed to be overlaid with a Profuſion of Flowers, as the Roof of the Temple was with Gold; another was, as it were, enamelled, like an embroidered Carpet, with a well proportioned Diſtribution; ſome of them yellow as Oranges, ſome white as Snow, ſome tinged with a Border as red as Blood. The Towns and Villages interſperſed here and there, looked like the tiny Tents of the fabled Fairies. Numberleſs other Beauties glanced upon my Sight; but as I had not then Leiſure to examine them, ſo neither have I now Room to relate them. O that theſe, and all the Charms of the delightful Seaſon, may lead up every Spectator's Thoughts to the inimitable Glories of Heaven. And while the Eye feaſts upon them, let every Tongue acknowledge to the Honour of the all-creating God;

> Theſe are thy glorious Works, Parent of Good,
> Almighty! thine this Univerſal Frame,
> Thus wond'rous fair: *Thyſelf* how wond'rous then!

I am, *&c.*

JAMES HERVEY.

LETTER VI.

On the Character and the Duties of a Miniſter of the Goſpel.

Dummer, June 29, 1737.

My dear Friends, the Inhabitants of Collingtree, near Northampton,

I Received the Letter wrote in your Name, and ſigned with your Hands, and was very well pleaſed with its Contents. I am glad that you are all in good Health, and am obliged to you for retaining ſo honourable a Remembrance of an unworthy Youth. Your Deſire to have a careful Clergyman ſettle among you is perfectly right and laudable. But I fear you make an over-favourable and miſtaken Judgment, when you imagine *me* to be ſuch an one, and pitch upon me for that Purpoſe. However, letting this paſs: it is, I ſay, well and wiſely done of you, to be ſollicitous in this Matter. For a Miniſter is a Perſon of the greateſt Importance imaginable; his Office is of the moſt univerſal Concernment; and his Demeanour therein, of the moſt beneficial or prejudicial Tendency. *Beneficial*, if he be able, faithful, and watches for his Souls as one that muſt give Account. *Prejudicial*, if he be unſkilful, unactive, and unconcerned about the ſpiritual Welfare of his People. The Things, that pertain to Salvation, and the Means of obtaining everlaſting Life are lodged in his Hands. He is the Steward of the Myſteries of Chriſt, and ſo the Guardian (under divine Grace) of your beſt and moſt abiding Intereſts. If through Ignorance he miſmanage, or through Idleneſs neglect this weighty Truſt, it may be the Ruin of immortal Souls. Whereas, if he be both diſcreet and diligent in his holy Vocation, he may be the Inſtrument of the richeſt Benefits to thoſe committed

committed to his Charge. His praying to God, and his preaching to them, may be attended with such a Bleſſing from on High, as will fill them with heavenly Wiſdom; form to true Holineſs; and fit them for the future Glory. Benefits theſe, not inconſiderable or momentary, but ſuch as are great beyond all Expreſſion, and laſting to Eternity. For theſe Reaſons, it will be your Wiſdom and your Happineſs to procure a Paſtor whoſe Life is exemplary; whoſe Doctrine is ſound; whoſe Heart is warm with Zeal for God; and whoſe Bowels yearn with Compaſſion for Men. If your Bones were broken, or if you were brought to Death's-door by the Force of ſome violent Diſeaſe; you would not be content with the Preſcription of a Quack, but ſeek out for the beſt Advice. If your Wives were in hard Labour; if the Children were come to the Birth, and there was not Strength to bring forth, you would not ſpare to ride for the moſt experienced Midwife. Oh! be as prudent and careful for the Salvation of your Souls, which endure for ever, as you are for the Life of your Bodies which is but as a Vapour. Remember, that you are ſick of Sin, ſadly diſordered by ſundry Corruptions, and muſt neceſſarily be cured before you go hence, and are no more ſeen. Remember, that you muſt be regenerated and born again, or you cannot enter into the Kingdom of Heaven. And be not willing to truſt ſuch Matters, which are of infinite and everlaſting Moment, to the Management of any that comes next.

Now that you may be the better able to make a right Choice in this important Particular, I will lay before you two or three of the diſtinguiſhing Characters of a true Miniſter.—Firſt, He has a tolerable Stock of Knowledge. Though not enough to explain all Myſteries, or to anſwer every perplexing Queſtion, yet enough to make himſelf and his Hearers wiſe unto Salvation. He may be ignorant of many Things without much

much Diſparagement to himſelf, or Prejudice to his People; but he muſt be acquainted with, and able to teach others all that is neceſſary for them to know.—Secondly, He has not not only ſome Underſtanding, but ſome Experience alſo in the Way of Godlineſs. He has learnt to ſubdue, in ſome Meaſure, the Pride of his Nature, and to be humble in his own Eyes, and not fond of Applauſe from others. He has broke the Impetuoſity of his Paſſion, and generally poſſeſſes his Soul in Patience: or if upon ſome very ungrateful and provoking Uſage, he cannot calm his Temper, yet he can curb his Tongue; and though his Spirit be ruffled, yet his Words will be gentle. He is moſt commonly meek after the Manner of his bleſſed Maſter, and will always return Bleſſing for Curſing, according to his holy Command. He has often looked into the Shortneſs of Time, and the Length of Eternity; he has weighed the Greatneſs and Richneſs of Heaven, with the inſignificant and deſpicable Meanneſs of Earth; and diſcovers ſuch a mighty Difference, as helps him to live above the World, even while he is in it. So that he is no Lover of filthy Lucre, no Hunter of carnal Pleaſures, but his Hopes, his Deſires, and all his Views of Happineſs, are hid with Chriſt in God. He is courteous and condeſcending, and will ſtoop with the utmoſt Chearfulneſs to the loweſt Perſon in his Pariſh. He will be affable and kind, and ſeek to pleaſe, not himſelf, but his Nighbours, for their Good, to Edification. But you muſt not expect to find him trifling or ludicrous; he will not preach to you on the Sunday, and play with you on the Week-days, but carry the Spirit of his Sermons into his ordinary Converſation. He will maintain an uniform Gravity of Behaviour, without ſuffering it to be frozen into Moroſeneſs, or thawed into Levity. He will love his Pariſhioners, not for their agreeable Perſons or amiable Qualities, but becauſe they are redeemed

deemed by the Blood of Christ. It will be his Business and constant Endeavour, I had almost said his Meat and Drink, to set forward their Salvation. That by their being made meet for the Inheritance of Saints in Light, his crucified Lord may see of the Travail of his Soul, and be satisfied. He will never forget the importunate Request of his Saviour, but those winning and commanding Words, Feed my Sheep, feed my Lambs, will be engraven upon the Tables of his Heart. To fulfil this earnest Request, and execute this last Charge of his dearest Redeemer, will be the fixed and invariable Scope of all his Designs. If at any Time he hits this desirable Mark, by bringing Home to the Fold any that have gone astray, he will be as glad as one that findeth great Spoils. To see the People of his Care persisting in Profaneness, Sensuality, and an unconverted State, will be the greatest Grief that he feels: but to see his Children walking in the Truth, mortifying their evil Affections, and growing up in Goodness as the Calves of the Stall, this will be his Joy and Crown of Rejoicing; better to him than Thousands of Silver and Gold. It is his Work to win Souls, and by the former of these Qualifications he is fitted for it, by the latter he is wholly devoted to it. And in order to prosecute it with the greater Success, he will, first, take heed to himself, that his Life be a fair and beautiful Transcript of his Doctrine, such as may remind Men of, and be daily reinforcing his Instructions. He will not bind the Yoke upon your Shoulders, till he has wore it himself; and should the Paths of Religion prove never so thorny, he will go first and beat the Way. As far as human Infirmities permit, he will strive to be unblameable and unreproveable, that he may renew the Apostle's Challenge, "Be ye Followers of me, even as I am of Christ." Secondly, His Preaching will be plain; full of such useful Sense as may be edifying to the better learned,

and yet delivered in ſo eaſy a Manner, as may be intelligible to the Ignorant. It will not only be plain, but powerful alſo, if preceding Prayers and Tears, if Words coming warm from the Heart, and accompanied with an ardent Deſire of being atttended to; if to feel himſelf what he ſpeaks, and ſo long that it may be felt by others, can make it ſuch, he will declare the whole Will of God, without with-holding or mincing any. Be the Truth never ſo diſagreeable, contrary to your Profits, or contrary to your Pleaſures, you will be ſure to hear it. He will indeed ſhew it in as lovely a Light, and make it as palatable as he can, but nothing will prevail upon him to conceal or diſguiſe it. Thirdly, He will not confine his Teaching to God's Day or Houſe, but will exerciſe his Care of you every Day, and will bring it Home to your own Houſes, whether you invite him or no. He will frequently viſit you, and for the ſame End as he meets you at Church. Now, ſhall you like this Part of his Duty, or bid him welcome, when he comes on ſuch an Errand? Nay, he will think himſelf bound to proceed farther, and to inquire into the State of your Souls, and your Proceedings in your Families; whether you are competently furniſhed with ſaving Knowledge? and are careful to increaſe it daily, by allowing a daily Portion of your Time for reading the Scriptures? What Virtues you are deficient in, what Vices you are ſubject to? What evil Tempers, what vile Affections, what unruly Paſſions are predominant in you, and want to be ſuppreſſed? Whether your Children are catechiſed, and your Servants inſtructed? Whether you are conſtant in Family Worſhip, and at your Cloſet Devotions? How you ſpend the Sabbath; whether you ſquander it away in impertinent Viſits, idle Chat, or fooliſh Jeſting; or whether you conſecrate it to the better Exerciſes of Prayer, Praiſe, holy Diſcourſe, Reading and Meditation?

tion? Theſe, and other Points of the like Nature, he will examine into, and exhort you to amend what is amiſs, no leſs than encourage you to perſevere in that which is good. Nor will he exhort you once or twice only, but again and again, and hardly leave off till he has won your Conſent. In Things that relate to himſelf, he will be eaſily ſaid Nay; but when the great God inſiſts upon Obedience, and a bleſſed Immortality will be loſt by Diſobedience, he will be inſtant in Seaſon and out of Seaſon; he will ſollicit with unwearied Applications the important Cauſe, and preſs you to perform your Duty; as the poor Widow importuned the unjuſt Judge to avenge her of her Adverſary, he will add to his Exhortations, Reproofs. His Eye will be open, and his Ears attentive to what paſſes in his Pariſh; and when any one walks diſorderly, he will meet him as *Elijah* did *Ahab* *, with a Rebuke in his Mouth. This I can promiſe, that he will not rail at, nor accoſt you with reproachful Words; but he will certainly ſet before you the Things that you have done. He will not defame you behind your Backs, but whether you be rich or poor, whether you be pleaſed with it or not, he will bear in Mind the Commandment of the Lord, and ſhew his People their Tranſgreſſions, and the Houſe of *Jacob* their Sins †. He will tell you with Tenderneſs, but yet with Plainneſs, That ſuch Courſes are a ſad and too ſure a Proof, that Grace has not had its proper Work on your Souls, that ye are carnal, and have not the Spirit of Chriſt. So that a true Miniſter of the Goſpel will be a conſtant Inſpector of your Actions, a faithful Monitor of your Duty, and an impartial Reprover of your Offences. He will guide you by his Counſel, and animate you by his Example, and bleſs you by his Prayers. If you be willing and obedient,

* 1 Kings xxi. 20. † Iſai. lviii. 1.

he

he will conduct you safely through a troublesome and naughty World, and bring you to the Land of everlasting Felicity: but if you be perverse and obstinate, he will be a standing Terrour to your Conscience here, and a swift Witness against you hereafter; he will be the unhappy Means of increasing your present Guilt, and aggravating your future Account, and of making it more tolerable for *Tyre* and *Sidon* in the Day of Judgment, than for you.

And now, my kind and dear Friends, are you, upon second Thoughts, desirous of having such a Pastor placed amongst you? Shall you be glad to have the afore-mentioned Vigilance and Diligence exerted in the holy Function? Can you willingly submit to an Oversight so narrow, to Admonitions so incessant, to Corrections so close and particular?—If, after due Consideration, ye are willing; give me Leave to inform you, how ye may procure such a Man of God to come unto you, and take up his Abode with you. He is an exceeding great and precious Blessing to any People; too precious to be purchased with Money, and is the free Gift of God. So that the Way to obtain him, is to address yourselves to Heaven, and make Supplication to the Almighty. What cannot Prayer, fervent and believing Prayer do? I scarcely know any Thing that is above its Power, or beyond its Reach. Prayer has locked up the Clouds, and opened them again, made the Earth as Iron, and the Heavens as Brass; Prayer has arrested the Sun in his Race, and made the Moon stand still in her March, and reversed the perpetual Decree; Prayer has fetched down Angels from above, and raised up the Dead from beneath, and done many wonderful Works. In like Manner Prayer will get for you an useful and worthy Teacher; if he be ever so far off, this will bring him near; if he be never so averse, this will overrule his Inclination. Do you

doubt

doubt of this? I own you would have good Reaſon, if you had nothing but my Word to ſupport it. But what if God, who cannot lie, has teſtified and given you Aſſurance of the ſame? Why then, I hope, ye will be no longer faithleſs, but believing. Hear, therefore, what he himſelf has ſaid by his own beloved Son, "Aſk, and ye ſhall receive; Seek, and ye ſhall find *." Again, he ſaith, "If ye ſhall aſk any Thing in my Name, I will do it †." Here you ſee the Almighty has paſſed his Word, and he, to whom all Things are poſſible, has pawned his Veracity, that he will not deny you the Requeſt of your Lips. And dare you not truſt the All-powerful? Can you have a better Security than his, whoſe Title is Faithful and True? The divine Promiſes are all immutable, ſtronger than the ſtrong Mountains, and Heaven and Earth ſhall paſs away, ſooner than one Jot or Tittle of them ſhall paſs unfulfilled. When ye deſire a pious and able Miniſter, ye deſire a good Thing, ſuch as will be for the Honour and Glory of God to grant. Therefore, encouraged by this, and confiding on his moſt ſure Promiſe, beg of the moſt High to give you a true Paſtor and Shepherd for your Souls; one that may love you like St. *Paul*, rule you like *David*, teach you like *Samuel*, and lead you like *Joſhua* to the heavenly *Canaan:* that bleſſed and bliſsful Country, where we all would be!

O God, great and glorious, infinite in thy Wiſdom, and uncontroulable in thy Power! Thy Providence is over all thy Works; thine Eyes run to and fro through the Earth, to behold the Condition, and ſupply the Wants of thy Servants. Thou ſenteſt *Moſes* to deliver thy Children out of *Egypt*, *Philip* to inſtruct the ignorant Eunuch, and *Peter* to preach to the devout Centurion, Bleſſed Lord, who art the ſame Yeſterday, and

* Matt. vii. 7. † John xiv. 14.

to

to Day, and for ever, vouchſafe the ſame Mercy to us of this Pariſh, that we alſo may have a Teacher come from God. Grant us, thou Giver of every good Gift, a faithful Shepherd for our Souls; who may feed us in a green Paſture, and lead us forth beſide the Waters of Comfort. One that may be wholly devoted to thy Service, and intent upon nothing but the due Diſcharge of his important Office; who may be a Light to our Paths by his godly Directions, and as Salt to our corrupting Souls by his unblameable Converſation. Let ſuch a Miniſter, we beſeech thee, be placed over us, as will watch for our ſpiritual Welfare; that will love us with an affectionate and parental Tenderneſs; that will cheriſh us, as a Hen cheriſheth her Chickens under her Wings. One that may be able as well as willing to inſtruct us in our Duty, to whom thou haſt revealed the wonderous Things of thy Law, and the glorious Myſteries of thy Goſpel. Whoſe Lips may preſerve Knowledge, whoſe Tongue may be continually dealing it out, and whoſe Mouth may be unto us a Well of Life. Whoſe Diſcourſes may be Milk to the Babes, Meat to the Strong, and Medicine to the Sick. Who may have a ſkilful as well as a compaſſionate Zeal, and know how to divide rightly the Word of Truth, who may be an Example as well as an Exhorter, a Pattern as well as a Preacher, of every charitable Action, and every devout Temper. Under whoſe Guidance we may walk in the Ways of Peace and Piety, of Meekneſs and Humility, of Righteouſneſs and Salvation; till we all come to the City of the living God, to an innumerable Company of Angels, and to the Spirits of juſt Men made perfect. Oh! grant us ſuch a Prieſt, and cloath him with ſuch Qualifications, and make thy choſen People joyful. Hear us moſt merciful Father, for his Sake, whoſe Sheep we are, who bought us with his Blood; who died for us on Earth, and maketh Interceſſion

tercession for us in Heaven, even Jesus Christ; to whom, with Thee, and the Holy Ghost, be all Honour and Glory, World without End. Amen.

LETTER VII.

TO HIS SISTER.

On attending public Worship; and on the Uncertainty of human Life.

Dummer, July 5, 1737.

Dear Sister,

I Hope *London* does not disagree with the Health of your Body, and I dare say it may be made serviceable to the Health of your Soul. There are precious Opportunities of going to Church, and worshipping the divine Majesty, every Morning and Evening, which I hope you do not slight, but embrace with all Thankfulness, and prefer before every other Engagement. If you was grievously sick, and even hard at Death's-door, you would be glad to have Recourse to any Physician: but if you heard of one that could not possibly mistake your Case, and would infallibly cure you, how eagerly would you fly to him? Sister, believe me, our Souls are sick of Sin, sick of Worldly-mindedness, sick of Pride, sick of Passion, and sundry other Disorders, which, if not speedily healed, will bring us down, not only to the Grave, but to the Torments of Hell. We have almost as little Taste, or Relish of holy and devout Exercises, as a sick and languishing Man has, for the strong Meats he loved when he was well; which is a plain, and too undeniable a Proof, that our better,

our immortal Part is ſadly out of Order. Now at Church you may find a ſure and never-failing Remedy for your ſpiritual Diſorders. God's Grace is a ſovereign Medicine, and in his Houſe it is to be obtained. There he, like a moſt bountiful and beneficent Prince, ſtands ready to diſpenſe the Help and Aſſiſtance, the enlightening and purifying Influences of his Spirit. Sure then, we who have ſuch urgent, and immediate Need of them, ſhall not be backward to go, and with an humble Earneſtneſs ſeek them. I ſay immediate; for ſince our Life is ſo uncertain, and we know not what a Day may bring forth, we ought to get our Work diſpatched, and our Accounts ready without Delay. It is Evening now I write this; and I cannot tell whether this may not be the Night, in which I am to hear that amazing Cry, "Behold the Bridegroom cometh." I intend to direct my Letter to my dear Siſter ****, and hope ſhe will receive it ſafe; but I have no certainty, whether ſhe be yet alive or no. For aught I know, her Soul may be ſtanding before the Judgment Seat of Chriſt, and going to be fixed, if not already fixed, in an unchangeable eternal State. Her Body may be pale and cold, and ſtretched out in the Coffin; my dear Mamma and my Brothers taking their laſt Farewel, and giving her the parting Kiſs; the Joiner juſt about to nail on the Lid, and hide her Face for ever from mortal View. Nay, ſhe may already have been carried upon Men's Shoulders, and committed to the Duſt, ſo that what I am inditing, may find her in the Grave. She may be ſleeping in ſome Church-yard that I know nothing of, among Thouſands of dead Bodies, never to awake, never to ariſe, till the Archangel's Trumpet ſounds, and the Heavens are no more.—The very Imagination of this ſudden Change, ſtrikes a Damp upon my Heart; I hope it is not a Preſage of what

has really happened; if it be, and if my dear Sister is a departed Spirit, I will henceforth labour to dress my Soul with Holiness, that it may be ready to go forth at a Minute's Warning, and give her the Meeting in another World. There, if my Sister and I shall be found to have minded, above all Things, the one Thing needful, and to be full of heavenly, spiritual and divine Tempers, she will be to me better than a Sister; and I shall be to her, better than a loving and affectionate

Brother, *&c.*

LETTER VIII.

On the Intercession of Christ.

My dear Friend,

I Received your kind Letter, and thank you for your affectionate Wishes. I endeavour not to be behindhand with my People in this Exercise of Love. You are always on my Heart, and often, often mentioned in my Prayers. Especially, that you may be Partakers of the Holy Ghost, and feel all those saving Convictions, which are described by our Lord, *John* xvi. 8, 9, 10, 11. That you may be interested in the New Covenant; and enjoy all those precious Privileges, which were purchased for us by our dying Saviour, and are recorded by his Apostle, *Heb.* viii. 10, 11, 12.

Yesterday, in the Evening, two Gentlemen of the City came to visit me. Our Conversation was such, as I would have your's be. Such as was suited (if God vouchsafe his Blessing) to edify one another, and minister Grace to the Hearers. We talked of that infinitely condescending and gracious Friend of Sinners, who came

came from Heaven on Purpoſe to be crucified for us, and is returned unto Heaven on Purpoſe to intercede for us. The Interceſſion of our bleſſed Lord was the chief Subject of our Diſcourſe, and is a moſt comfortable Article of our Faith. Becauſe,

His Interceſſion never ceaſes.—He ſitteth at the Right-hand of his Father, in an abiding Poſture.—Other High-Prieſts are removed by Death; but he ever liveth to make Interceſſion for us.—We reſign Part of our Time to ſleep, and then loſe all Attention to our own Intereſts; but he is the Keeper of *Iſrael*, who never ſlumbereth nor ſleepeth.—We too frequently forget our God, and neglect to carry on Communion with him. But Chriſt has written our Names (worthleſs as they are) upon the Palms of his Hands; and, a Mother may forget her ſucking Child, much ſooner than he will diſcontinue his kind Concern for the weakeſt Believer.

His Interceſſion always prevails.—If *Moſes* was heard, when he made Supplication in Behalf of *Iſrael*; if *Job* was not denied, when he petitioned for the Pardon of his three Friends; if *Elijah*'s Prayer entered into the Ear of the Lord God of Hoſts, when he requeſted for Rain upon the parched Earth; ſurely God's dearly beloved Son, will not be rejected, when he maketh Interceſſion for the Saints.—The Father loves him, infinitely loves him, and therefore hears him.—He has purchaſed whatever he aſks: purchaſed it by his Obedience and Death, and therefore cannot but obtain his Suit.

Perhaps, you will inquire, what it is, that Chriſt prays for?—We are informed of this in *John* xvii. he prays, that we may be kept from the Evil, that is in the World, Verſe 15.—That we may be ſanctified through the Truth; ſanctified through the Word of Scripture,

Scripture, Verſe 17.—That we may be united to Chriſt, and have Fellowſhip with the Father by Faith, Fellowſhip with one another by brotherly Love, Verſe 21.—That we may be made perfect in his Righteouſneſs; preſented without Spot through his Blood; and, at laſt, be with him where he is, to behold his Glory, and partake of his Joy, Verſes 23, 24.

Should you be deſirous of knowing, whether you are in the Number of thoſe, for whom Chriſt intercedes? You may determine this important Point, by the following Queſtions.—Do you value above all Things, the Bleſſings for which Chriſt intercedes?—Do you join your own repeated and earneſt Supplications to his Interceſſion?—And do you rely wholly upon Chriſt's unſpeakable Merits, for the Acceptance of all your Prayers?—If ſo, be not diſcouraged; Chriſt is your Advocate with the Father. He died for you on the Croſs, and pleads his meritorious Oblation for you on his Throne.

Is not this an ineſtimable Bleſſing? If *Hezekiah* deſired the Prayers of *Iſaiah*; if *Darius* deſired the Prayers of the godly *Jews*; for himſelf and his Sons; how ſhould we rejoice in having the Prayers of the exalted Jeſus!—If we are tempted, let this be our Security, *Luke* xxii. 31, 32. If we fall into Sin, through the Infirmity of the Fleſh, let this be our Refuge, 1 *John* ii. 1, 2. If under Apprehenſions of Death, or eternal Judgment, let this be our Conſolation, *Rom.* viii. 33, 34.

I don't write out the Scriptures, becauſe I would have you look them out, or even write them out with your own Hand. And may the bleſſed Spirit of God write them upon all our Hearts!—This will come to you, I hope, on *Chriſtmas* Eve. You will talk of this Letter, and its Contents, to your Harveſt-men. I

ſhould be glad to be with you, and converſe as we uſed to do, on Chriſt and the Kingdom of Heaven. None of my Flock, I hope, will be filled with Liquor, wherein is Exceſs; but be filled with the Spirit.—My kind Love to your Family, and all your Neighbours; particularly to your Brother *William*, whoſe Letter I ſhall anſwer by the firſt Opportunity.

Yours, &c.

LETTER IX.

On the Wonders and Varieties of the Creation.

Stoke-Abbey, June 19, 1738.

Dear Siſter,

WILL you accept of another Letter from your loving Brother, who loves your better Part, and would fain be helpful to your immortal Intereſts? I think I wrote to you when at *London*; I know not what Acceptance that Letter found, but I can aſſure you it meant nothing but Good, ſpiritual Benefit, and everlaſting Advantage to you.

I hope **** and **** are more eaſy with regard to me and my Welfare. My Diſorder is a Languor and Faintneſs, a Feebleneſs and Inability for Action, which is increaſed or leſſened according to the various Temperature of the Weather. I bleſs God Almighty, I am not deprived of my Appetite to Food, neither are my Bones chaſtened with Pain, ſo that many impute all my Complaints to a hippiſh and over-timorous Turn of Mind, to a diſtempered Imagination, rather than a diſordered Body.

I write

I write this in a Pleaſure-Houſe of Mr. ****, ſituate upon a high Cliff, on the very Edge of the Sea. On one Side a vaſt Tract of Land extends itſelf, finely diverſified by ſtately Trees, floating Corn, and Paſturage for Cattle. On the other Side rolls the great and wide Sea, where go the Ships, and where is that Leviathan, whom the Almighty Creator has made to take his Paſtime therein. Which Way ſoever I look, I meet with Footſteps of the divine Immenſity: I view thy great and marvellous Works, O Lord God omnipotent: I am encountered with ten thouſand Arguments, to fear thy tremendous Power, and love thy diffuſive Goodneſs. Oh! how ſafe are they, who have ſo infinite and mighty a Being for their Guard! how happy are they, who have ſo inexhauſtibly rich a God for their Portion! But, how wretched, dear Siſter, how miſerably and emphatically wretched, who have ſuch a one for their Enemy and Avenger! Oh! how can our feeble Frame, that ſhrinks at a little light Affliction, that is but for a Moment,—how can it bear the never-ending Vengeance of that prodigious Arm, which ſtretched out the Heavens, laid the Foundations of the Earth, and poured out the Waters of the mighty Deep!

I have been about twenty, or twenty-ſix Miles into *Cornwall*, and ſeen wonderous Workmanſhip of the all-creating God; ragged Rocks, roaring Seas, frightful Precipices, and dreadfully ſteep Hills. At *Biddeford*, a Market-Town, about fourteen Miles off, I am pretty well known, and am a little eſteemed. It is ſtrange to tell, but let it be to the Glory of God's free and undeſerved Goodneſs, though I am worthy of Shame and univerſal Contempt, yet I find Favour, and good Underſtanding almoſt wherever I go.

Mr. ****'s Houſe is ſituate in a fine Vale. It is an ancient Structure, built for the Uſe of religious

Recluſes, and has an antique, grave, and ſolemn Aſpect. Before it is a neat Spot of Ground ſet apart for the Uſe of a Garden, enriched with Fruits, and beautified with Flowers. This leads into a curious Sort of artificial Wilderneſs made of Elms and Limes, planted in Rows, cut into Form, and uniting their Branches. In the Midſt is a Fountain large enough to ſwim in, and a little Engine playing the Waters. On each Side are Arbours for Shade, in various Parts Seats for Reſt; on the right Hand runs parallel to it a clear purling Brook repleniſhed with Trout, on the Left a thick Grove hanging from the Side of a Hill: the one ſerves for a watery Mound, the other is a leafy Shelter from the North Wind, and both, I think, greatly ornamental. This, you will ſay, is pleaſant; but how unworthy to be compared with thoſe bliſsful Manſions fitting up for the Righteous in the Heaven of Heavens! This, and if there be any other Spot a thouſand Times more delicate, is no better than a howling Wilderneſs, if compared with the Regions of Paradiſe. I wiſh my dear Siſter would earneſtly ſeek for God's Grace to draw off her Affections from earthly Delights, and fix them there where real, ſubſtantial, and eternal Joys are to be found, *viz.* on the bliſsful Viſion of God, and the Fulneſs of Joy that is in his Preſence for evermore.

Your, &c.

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LETTER X.

Advice to a new-married Couple.

Biddeford, Dec. 10, 1740.

Dear Sister,

THOUGH I am so backward in my Compliments, I am most hearty in my Wishes, that your Husband and yourself may enjoy abundance of Happiness in the married State. I congratulate, late, but I shall ever pray, that you may find Blessings twisted with the matrimonial Bands; and not only live lovingly together, as one Flesh, but live holily together as Fellow-heirs of the Grace of Life.

I hope you will both remember the eternal World, which must very shortly receive you. That ere long the nuptial Bed must be resigned for a Lodging in the Grave; and the Ornaments of a sparkling Bride, be exchanged for the Dressings of Death. And if, under the frequent View of these serious Truths, you study to further each other in Faith and Holiness—Then will you be true Help-meets one to the other: then will you come together, not for the worse, but for the better: then may you trust, that when Death shall dissolve the Union below, Christ Jesus will bid it commence again above; and continue to endless Ages, in the Midst of unspeakable Delight.

Please to present my humble Service to the several Mr. ***, and Mrs. ***, that still remain in your Town, to Mrs. ***, and her Daughter; Mr. *** and his Wife, and Mr. ***. Remember me also in the kindest Manner to your poor Neighbours, particularly those, who have Mr. *'s Books. May God Almighty give them Grace to make a proper and practical

Uſe of them! May he ſanctify the attentive and diligent Reading of them, to their Increaſe in Godlineſs, and in the Knowledge of our Lord and Saviour Jeſus Chriſt!

When you ſee my *Collingtree* Relations and Acquaintance, ſalute them affectionately in my Name. I ſuppoſe you will ſoon ſee our Father and Mother, preſent my Duty to them. I ſhould rejoice to ſee them again in the Fleſh, before any of us go hence, and are no more ſeen. May the Father of our Spirits, and the Father of the Lord Jeſus Chriſt, our Righteouſneſs, prepare us for a happy Meeting in the Regions of Glory, and for the bliſsful Viſion of his own adorable Self.

There is at *Biddeford*, and has been for a conſiderable Time, a Townſman of mine, a middle-aged Man, born at ——, his Name is * * *. I little thought to find ſuch a Perſon in theſe remote Parts. It puts me in Mind of Heaven, where People of every Kindred and Tongue, of all Nations and Languages, will form one general and glorious Aſſembly. May you and I, dear Siſter, one Day be numbered with thoſe Children of God; and have our Lot, our delightful and everlaſting Lot, among the Saints.

I am, *&c.*

LETTER XI.

On the various Gifts of Providence.

Biddeford, July 7, 1741.

Dear Siſter,

AFTER a very ſultry Journey, I arrived ſafe at *Biddeford*. Here I have been one whole Week. At *Bath* and *Bridgwater* I made a conſiderable Stay. I tarried

tarried at each Place a couple of Nights; was entertained with Abundance of Civility.

There is a general Proſpect of a plenteous Harveſt. The Vallies ſtand ſo thick with Corn, as makes the Traveller rejoice, and the Huſbandman ſing. There is great Want and Scarcity of many Things, but there is Plenty of Fiſh. Now the dry Land is ſo barren, the Waters yield the larger Increaſe. It is obſerved, to the Glory of God's good Providence, that now Fleſh is ſo dear, Fiſh is uncommonly cheap. Thus graciouſly does the Almighty, when he locks up one, open another Fountain of his Beneficence. During my Abſence from *Biddeford*, a luſty Man, in the Prime and Vigour of Life, was carried off by my Father's Diſorder. It is therefore diſtinguiſhed Mercy, that our Father has enjoyed; ſuch as has been with-held from others, while it has been vouchſafed to him.

I am now far from my dear Relations. Friends I have indeed, but not one of my Kindred near me. Oh! that God may be my Guide, my Protector, and my Portion here and for ever. If the Lord, the Lord Jeſus Chriſt be my Shepherd, I ſhall lack nothing. Unworthy, altogether unworthy of ſuch an ineſtimable Favour. I deſire to lie at the Feet of his free unmerited Grace; ſeeking what he is ready to give, though I, alas! am moſt undeſerving. And ſurely we have good Reaſon to hope, and the very beſt Encouragement to ſeek. For, if he gave his Life, and ſpilt his Blood for us, will he not much rather give us Pardon of our Sins, and Juſtification through his Righteouſneſs?

I hope my Brother * * * is in perfect Health. I wiſh him a ſeaſonable and kindly Harveſt; and wiſh you both Abundance of Happineſs;

And am, dear Siſter,

His and yours, &c.

LETTER XII.

On Preaching the Mercy of the Saviour.

My dear Friend,

I FIND you have had Mr. * * * among you lately; many I hope have found abundant Benefit from his Preaching, and you in particular. He is a ſhining Light, a choice and illuſtrious Ambaſſadour of Jeſus Chriſt: what a Savour of his divine Maſter does he ſhed abroad whenever he preaches! Such a Savour, as many Corruptions cannot overcome, nor all the World ſuppreſs. *Biddeford*, I hope, has experienced this Savour:—Methinks, I now ſee him in the Pulpit, and hear him lifting up his compaſſionate Voice like a Trumpet, and proclaiming the acceptable Year of the Lord. Methinks, I ſee him diſplaying the Goſpel Standard, and his Tongue touched from the heavenly Altar, inviting Sinners to flock under his Shadow; crying, Come, ye ſimple ones, whom Satan has beguiled, and Chriſt ſhall give you Light; come ye wicked ones, whom Satan has enſlaved, and the gracious Redeemer ſhall ſet you free; come ye that have been righteous in your own Eyes, forſake this Refuge of Lies, and enter into the Ark before the Rains deſcend, and the Floods come, which will ſweep away every falſe Hope: Oh! lean not upon a broken Reed; build not upon the ſinking Sand: but upon the Rock of Ages: the Foundation laid in *Zion* by the Hand of Heaven itſelf. Come unto Jeſus, ye ruined and undone Sinners, for he has a tender Heart that is ever open to receive you; and an Arm that is omnipotent to ſave you. Indeed, my Friends, thoſe that know Chriſt's Name will ſeek no other Saviour, nor deſire

any

any other Good; all their Bones will cry out, Lord, unto whom ſhall we go, but unto thee, thou only haſt the Words of eternal Life. They that know Chriſt's free Goodneſs, will put their whole Truſt in him, and ſeek no other Way to the Father of Mercy, but through his Merit. This is their only Claim they have to make for their Acceptance, Chriſt died; but for whom did he die, my dear Friends? He gave himſelf a Ranſom for all, he was lifted up upon the accurſed Tree, and out of his Side, came a Fountain of Blood and Water, where every Sinner may bathe and be made clean. The awakened Sons of *Adam*, that feel their Miſeries, ſee a Fulneſs of Merit in one Drop of that Blood, ſufficient to atone for the Guilt of ten thouſand Worlds. This fills them with great Comfort, although they are vile Sinners. What though they are loathſome Beggars taken from the Dunghill of Uncleanneſs, that are but now returning from the Highways and Hedges of every abominable Practice. What though they are as Beaſts before God; very Dogs, like that poor *Syrophenician* Woman, yet Chriſt's ſaving Kindneſs is ſo great and unbounded, that he caſteth out none who come unto him. Here is Conſolation for the trembling Sinner, though he has not a Grain of Worthineſs in himſelf, yet, his Lord has infinite Treaſures of unmerited Grace. They who believe that Chriſt ſhed his precious Blood for guilty Sinners, will chearfully put their Truſt in this Atonement for Pardon. They will ſay, Oh! they will often ſay with Gratitude glowing in their Breaſts, and Tears in their Eyes; Be it that my Sins are as the deepeſt Crimſon Dye, and more in Number than the Hairs of my Head, yet the Blood of Chriſt cleanſeth from all Sin, and waſheth a filthy polluted Conſcience whiter than Snow. With him there is not ſcanty, but plenteous Redemption. Be my Debts ever ſo great, ten thouſand Times ten thouſand Talents, yet the

Agonies

Agonies of the once ſlaughtered Lamb, has paid it to the very uttermoſt Farthing. They who know his Righteouſneſs, will put their Truſt in it alone for Juſtification. If I had the Righteouſneſs of a Saint, ſays one, Oh how happy ſhould I be! If I had the Righteouſneſs of an Angel, ſays another, I ſhould fear no Evil: But I am bold to ſay, that the pooreſt Sinner that believes in Chriſt, has a Righteouſneſs infinitely more excellent than either Saints or Angels: for if the Law aſks for ſinleſs Perfection, it is to be found in my divine Surety; if the Law requires an Obedience that may ſtand before the burning Eye of God, behold it is in Jeſus my Mediator: ſhould the ſtricteſt Juſtice arraign me, and the pureſt Holineſs make its Demands upon me, I remit them both to my dying and obedient *Immanuel*; with him the Father is always well pleaſed, in him the Believer is complete. They who know Chriſt's Power will put their Truſt in him for Sanctification of Heart and Newneſs of Life. Though Sin is rooted in my Soul, and riveted in my Conſtitution, yet Chriſt can purge it out. Though it were twiſted with every Nerve of my Fleſh, yet he can make the rough Tempers ſmooth, and the crooked Diſpoſitions ſtraight: the vile Affections, like Legions of Devils, he can root out, and fill every Heart with the pure Love of God; to which happy State of Soul may both you and I be brought while here below; that we may be made meet to aſcend to that Habitation of God, where nothing unclean can enter.

I am yours ſincerely, *&c.*

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LETTER XIII.

On a plentiful Harveſt.

Bath.

Dear Madam,

AT *Bath* I have tarried thus long, but propoſe to ſet forward for my Father's Houſe, if I live till next Week; and if I have as good a Journey thither, as I had to this Place, I ſhall have Cauſe to be very thankful to that gracious Providence which bleſſes our going out, and our coming in; which protects us from Wrong and Robbery; from Evil, Accidents and Dangers, as with a Shield. I hope you, Madam, and Mr. * * *, are well; and ſhould rejoice to hear of you both being Partakers of that which I wiſh you to enjoy; and none can be ſaid truly to enjoy Health, but thoſe who improve it to the Purpoſe; all others waſte Health; embezzle it; ſquander it away; all but thoſe who uſe it as a precious Opportunity of making their Calling and Election ſure. We have had moſt delicate Weather for the Harveſt; a Bleſſing, which I don't doubt has been vuchſafed to you as well as to us; an univerſal Bleſſing! and ſuch as will prove very extenſive. We ſhall feel the good Effects of it, all the Year round, when Winter freezes the Air, and turns the Earth into Iron, or buries it under Heaps of Snow. We ſhall be refreſhed even then with the Productions of the fruitful Seaſon. Oh! that our Hearts may be filled with Gratitude, as our Barns are with Plenty. The Harveſt puts me in Mind of the End of the World; then our Bodies ſhall ariſe out of the Duſt of the Earth, having lain awhile under the Clods and ſeen Corruption, they will then ſpring up incorruptible and immortal, an amazing Mul-

titude, like the Blades of Grass, or the Ears of Corn, innumerable.

The Husbandman in Harvest, receives a Reward for all his Toil. The Labours of the preceding Year are amply recompensed by the rich Fruits of Increase. And the Consummation of all Things will be the great Retribution-Day; then the Christian receives the End of his Faith, even the Salvation of his Soul; then the Riches he has coveted, will be bestowed in the Favour of the seeing him who is immortal, invisible; whose loving Kindness is better than Life. He will see the Desire of his Soul, and the Fruits of his Saviour's Sufferings, and sit down everlastingly satisfied. The Husbandman rejoices in Harvest, this is his Time of Festivity and Delight. "They joy before thee," saith the Scriptures, "according to the Joy of the Righteous," they will look up and rejoice, to behold their Redeemer coming in the Clouds of Heaven, and all the Holy Angels with him; then will they look down and rejoice to see the wicked World burning, in which they were tempted; rejoice to see all their Enemies put under their Feet, and when the Doors of Heaven are left open, then shall they enter triumphantly into that City of the living God, and everlasting Joy will be upon their Heads, and reign with Christ for evermore. Into this exceeding great and eternal Bliss, I wish you, Madam, and your Husband, an abundant Entrance, and remain his and your, &c.

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LETTER XIV.

On the Divine Benevolence.

Dear Doctor,

YOU need make no Excuſe for recommending Mr. *** in his diſtreſſed Condition. I am pleaſed to ſee you ſo tenderly concerned for a Brother's Welfare; and I am glad you have uſed the Freedom of applying to me; ſeeing Divine Providence has put it in my Power to help a Diſciple, a Child, a Member of Chriſt. I purpoſed to have given him ***, and to have lent him three; nor ſhould I have been very rigorous in exacting the Debt, provided there was but little Ability to repay. But leſt the Fear of not being able to repay, ſhould create Anxiety in an honeſt Heart, and leſſen the Comfort of a ſeaſonable Supply, I make him a Preſent of the Whole; heartily wiſhing, that the ſame gracious God, who inclined a Stranger's Heart to beſtow it, may alſo proſper his Endeavours to improve it. And if he often calls to Remembrance that Almighty Power and Goodneſs which made a few Drops of Oil at the Bottom of a Cruſe, and a little Handful of Meal that was the gleaning of the Barrel, a laſting Support to the Prophet, and to the poor Widow, and her Son, I doubt not but that he will be enabled to fix his Dependance upon the ſame everlaſting Father, for needful Succeſs in Trading. So that by God's Bleſſing, I hope, this little Stock, frugally managed, may, through his kind Providence, put him in a Way of procuring Neceſſaries in this Wilderneſs, till he comes to the Fulneſs of the heavenly *Canaan*.

I think every Inſtance of Kindneſs ſhewn to us, or exerciſed by us, ſhould enlarge our Apprehenſions of

the Divine Benevolence. What is a Grain of Duſt to the whole Earth? what is a Drop of Water to the great Ocean? or what are a few Days to the countleſs Ages of Eternity? Leſs, unſpeakably leſs is all created Kindneſs, compared with the boundleſs Goodneſs of God in Chriſt Jeſus. For by him we have Acceſs to the Father, being reconciled by his Blood ſhed on the Croſs. We are adopted and received into the Church, whereof Chriſt is the Head. Being thus in the Favour of God, he delighteth in hearing the Prayer of Faith, which thoſe who believe in Chriſt daily put up to the Throne of Grace. Oh! how great is his Loving-kindneſs and tender Mercy. He is exalted, that he may have Mercy upon all that call upon him in Sincerity and Truth. He waited to be gracious. He giveth liberally, and upbraideth not, for paſt Ingratitude and great Unworthineſs. Oh! how great are theſe Bleſſings which he giveth. Bleſſings, in Compariſon of which, Silver is as Clay, and Gold as the Mire of the Streets. He giveth Grace and Glory, and no good Thing will he withhold from them who live a godly Life; from them who are accepted in the Beloved, and love him who firſt loved them. I ſhall add that charming Declaration of the beloved Diſciple, and earneſtly wiſh that we may learn by happy Experience, and feel in our Souls, what it means—"We have known and believed the Love that God hath to us." Let me beg my dear Friends to remember at the Throne of Grace,

Your affectionate Friend, &c.

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LETTER XV.

On the All-sufficiency of the Saviour.

Weſton-Favell, 1744.

Dear ***

I Promiſed *** to ſend the Remainder of her Letter, in a few Lines to you. Either ſhe may tranſcribe from you, or you from her, in order to compleat the little Eſſay.—I left off, I think, ſomewhere hereabouts. ——*But ſpiritual Intereſts are infinitely more valuable.* For thoſe, therefore, Chriſt will provide more abundantly: if they want Knowledge, he will not only give them his divine Word, but his enlightening Spirit, to lead them into all Truth.—If they are poor, he will give them the fine Gold of his Obedience: he will ſay to them as the Father ſaid in the Parable, "Son, all that I have is thine." Are they wounded? He will give them the healing Balm of his precious Blood; this will cure the Wound which Sin has made in the Soul; and make the Bones which have been broken, to rejoice. Are they naked? He will cloath them with the Robe of his own Righteouſneſs; they ſhall appear before the God of Gods in the Garments of this their elder Brother. Are they weak? His Strength ſhall be made perfect in their Weakneſs; he will work in them both to will and to do of his good Pleaſure. When they die he has provided a Flight of Angels to attend their departing Souls, and conduct them to his own compaſſionate Arms; he has provided Manſions of Glory, a Houſe not made with Hands eternal in the Heavens, for their future Reception. He has provided a Fulneſs of Joy and Pleaſures for evermore, for their final Portion and Inheritance.

Oh!

Oh! what ample Provision is here! this is indeed good Measure pressed down, and shaken together, and running over.—What can needy Creatures want, which Jesus does not supply? Justly was it once said by an eminent Believer, Jehovah Jireh *: let this be the Language of our Hearts in all our Needs.

The Hen comforts her Winter Brood; she screens them from the Inclemencies of the Weather. She spreads out her Wings, and forms a Canopy over them; this affords them a House to lodge in, and a Bed to sleep on; no Velvet is softer, no Blankets are warmer; here they are cherished and refreshed; here they find Heat when they shiver with Cold, are dried when they come dropping with Wet.

Jesus also comforts his poor People; he is called the Consolation of *Israel:* "Come unto me," says the merciful Redeemer, "all ye that labour, and are heavy laden, and I will give you Rest; all ye that are weary, and I will refresh you." He is afflicted in all their Afflictions, and is as ready to succour them, as a Man is to allay the Anguish of his own smarting Flesh. He is the good, the inconceivably good Shepherd, whose Bowels yearn with the tenderest Compassion, when his Lambs are fatigued or distressed; he even lays them in his Bosom. —Every Thing but Jesus speaks Terror, and creates Dismay to his little Flock. But this compassionate Shepherd leads them forth besides the Waters of Comfort. The World lays many a Snare for their Feet; the World persecutes and hates them. In the World they must have Tribulation; but Christ says be of good Cheer, I have overcome the World, and will make you Partakers of my Victory; because I have conquered, ye shall conquer also. The Law lays dreadful Things to their Charge; the Law is the Ministration of Con-

* The Lord will provide.

demnation;

demnation; the Law thunders out Threatenings: they are Rebels, says that righteous Law; they have transgressed my Precepts; they deserve to suffer all the Curses denounced against the disobedient and ungodly. But Christ gently whispers, be of good Courage, my People, take Sanctuary in your Mediator, I have answered all the Demands of the Law: if it requires Punishment, I sustained Torments unutterable; if it insists on Blood, I satisfied it with divine Blood; with every Drop of my Heart's Blood; so that there is no Condemnation to them that are interested in me. If it called for Righteousness, I submitted to its Authority; I performed every Jot and Tittle of its Commands, and thereby brought in a perfect and everlasting Righteousness. Lay hold on my Obedience; receive this from my free Grace, and the Law has nothing more to charge against you; for the Righteousness of the Law is fulfilled in them that believe, though the Devil tempts and distresses the Children of Jesus.—He not only tempts but accuses them, aggravating and calling aloud for Vengeance: cries down with them, down with them, even to the Dust. But Jesus graciously steps in, baffles the Accusation, arrests the Judgment, and says, I have died to save them from going into the Pit; for I have found a Ransom: if they have sinned, I have taken them upon myself; if they have multiplied Transgressions as the Stars of Heaven, my Father hath laid on me the Iniquities of them all. They are my redeemed Ones; they are bought with my Blood. I cannot lose my Purchase; if they are not saved, I am not glorified.

Such sweet Truths sent Home upon the poor Soul, must be very comfortable and restorative to the drooping Sinner; more refreshing and gladening to the Conscience, than the Feathers of the Hen are to her feeble starving Brood.

Upon the whole, let us imitate the Chickens, by truſting in Jeſus for all we want or wiſh; let us lean upon our Beloved in all our Progreſs through this Wilderneſs; expect to be furniſhed entirely out of his Fulneſs; look for Protection from his almighty Arm. Depend upon Proviſion from his inexhauſtible Treaſures; and for Comfort, from a growing Senſe of our Intereſt in Him.

Let this be the habitual Language of our Heart.—Bleſſed Lord, I am weak and wretched, ſurrounded by a Multitude of Dangers, and defiled by a thouſand Corruptions, Oh! defend me by the eternal Power. Let thy almighty Arm be ever over me. Let thy Holy Spirit be ever with me; never leave me to my Enemies; never give me up to my own Blindneſs and Impotency, for I flee unto thee to hide me: on thee I depend to break every Snare of Temptation that endangers me from without, to mortify every Seed of Corruption that pollutes me from within. I am poor and needy, bleſſed Jeſus, do thou provide for me. Since I muſt one Day give an Account of myſelf to God; let thy Blood waſh away my Guilt, and drown all my Tranſgreſſions. Since I muſt, ere long, ſtand before him whoſe Eyes are as a burning Fire, Oh! cloath me with the Robes of thy Righteouſneſs, the Garments of Salvation, that I may be holy and blameleſs in his Sight. Since I muſt quickly die out of this miſerable World, provide me an Entrance into thine own everlaſting Kingdom; and while I continue in this World, provide me with Grace ſufficient for me, that I may live like thine Elect, and adorn the Goſpel of God my Saviour.

I am often diſtreſſed; miſgiving Thoughts and Anguiſh of Mind, makes me hang down my Head like a Bulruſh. Through Fear of Death, and Dread of eternal Judgment, my Joints are ſometimes ready to ſmite one

againſt another; but Oh! holy, and moſt merciful Saviour be thou my Support. Pour the Oil of Gladneſs into my inner Man; give me the Joy of thy Salvation: the Law condemns me, but do thou juſtify me; my own Conſcience writes bitter Things againſt me, but do thou whiſper to my Soul, Be of good Cheer, thy Sins are forgiven thee. The roaring Lion often terrifies me; but thou good and faithful Shepherd, let thyſelf comfort me. Let me know, and feel, that I am thine, and then nothing ſhall pluck me out of thy Hands.

This was wrote before my late Illneſs. You ſee from hence, that you my Friends at *Biddeford*, have been on my Thoughts, though they have not of late been addreſſed by way of Letter; and I ſhall always ſay, that whether we are ſick or in Health, the Lord Jeſus Chriſt may be the Strength of our Hearts, and our Portion for ever.

I am, *&c.*

LETTER XVI.

On Praiſe, and the Almighty Power of Chriſt.

Dear ——,

IT is our Duty continually to ſing Hoſanna to the King of *Iſrael*, who treadeth all Enemies under his Feet. He can tread them down like Clay in the Streets, or caſt them out as Lightning from Heaven. Nothing is impoſſible to him; they who know Chriſt's Faithfulneſs and Truth, will put their Truſt in him; they will hang upon him every Moment, as the feeble Child in the Arms of the indulgent Mother, for Grace to ſtrengthen and enable them to withſtand the Devices of

that Enemy of Souls, who is ſeeking every Moment to deſtroy the weak Believer, the Babes in Chriſt.—Satan ſays, with that wicked one in *Exodus*, I will purſue them with inconceivable Malice and Rage, I will overtake and tear them in Pieces like a Lion; I will lay ten thouſand Snares in their Way, and if it be poſſible, bring them under the Dominion of Sin, and after that into the Damnation of Hell.——The Believer replies, thou wouldeſt effect this O thou Enemy of all Godlineſs. I know thou wouldeſt effect it with as much Eaſe, as a Feather is borne down by a ſweeping Whirlwind, was I left a Moment to myſelf; but my Strength do I aſcribe unto my incarnate God. The bleſſed Jeſus has undertaken for my Security; he watches over me every Moment, and nothing can pluck me out of his Hands. He hath ſaid, who ſhall diſannul it, that Sin ſhall not have Dominion over me; he will preſerve me by his Almighty Power unto Salvation. Let all my Adverſaries know aſſuredly, that my Safety is not in myſelf.—But as the Hills ſtand round about *Jeruſalem*, even ſo ſtandeth the Lord round about his People, from this Time forth for evermore.

Whoever attempts the Ruin of a Soul, that is ſtaid on Jeſus, muſt wrench the Sovereignty from the Hand of Omnipotence, and cauſe unſhaken Faithfulneſs to fail. So long as all Things in Heaven and Earth, and under the Earth, do bow, and obey the Lamb that was ſlain; ſo long as Chriſt is a God unchangeable, and faithful, that cannot lye, ſo long ſhall a poor feeble Worm that truſts in him, be ſecure from Apoſtacy and Perdition. Oh the Bleſſings, the Comforts that ſpring from a right Knowledge of Jeſus! Richer Bleſſings I cannot wiſh! Greater Treaſures I cannot enjoy nor poſſeſs. This, this alone is that Knowledge which St. *Paul* valued above all other Accompliſhments or Acquirements, in Compariſon of which, he counted all

Things elſe no better than Droſs or Dung. Oh let my dear *Biddeford* Friends beg of the Father of Lights to ſend out the Spirit of Wiſdom and Revelation, that I may be filled with the Knowledge of him, and of Jeſus Chriſt whom he hath ſent; and in return both they and you, my Friends, may be aſſured of the moſt hearty and repeated Prayers of

Your ſincere Friend, *&c.*

LETTER XVII.

On publiſhing his Meditations.

Weſton-Favell, November 16, 1745.

Sir,

IT is not eaſy to expreſs the Satisfaction I received from your agreeable and uſeful Converſation this Afternoon. I rejoice to find, that there are Gentlemen of Genius, Learning, and Politeneſs, who dare profeſs a ſupreme Value for the Scriptures, and are not aſhamed of the Croſs of Chriſt. I congratulate you, dear Sir, on this Occaſion; and cannot but look on a Mind ſo principled, and a Heart ſo diſpoſed, as a very choice and diſtinguiſhing Part of your Happineſs. Was I to frame a Wiſh for the deareſt and moſt valuable Friend on Earth, I would earneſtly deſire, that he might grow daily in this Grace, and encreaſe in the Knowledge of our Lord and Saviour Jeſus Chriſt. And when my Pen begs leave to aſſure you, that this is my unfeigned Wiſh for ***, it only tranſcribes what is deeply written on my Heart.

This brings the Dedication and the Preface, which are to introduce a little Eſſay, entitled Meditations

among the Tombs, and Reflections on a Flower-Garden, in two Letters to a Lady. I hope, Sir, in Conſequence of your kind Promiſe, you will pleaſe to peruſe them with the File in your Hand. The Severity of the Critick, and the Kindneſs of the Friend, in this Caſe will be inſeparable.—— The Evangelical Strain, I believe, muſt be preſerved; becauſe, otherwiſe, the introductory Thoughts will not harmonize with the ſubſequent; the Porch will be unſuitable to the Building.——But if you perceive any Meanneſs of Expreſſion, any Quaintneſs of Sentiment, or any other Impropriety and Inelegance, I ſhall acknowledge it as a very ſingular Favour, if you will be ſo good as to diſcover and correct ſuch Blemiſhes.

I hope, Sir, my End in venturing to publiſh, is an hearty Deſire to ſerve in ſome little Degree, the Intereſts of Chriſtianity, by endeavouring to ſet ſome of its moſt important Truths in a Light, that may both entertain and edify. As I profeſs this View, I am certain, your affectionate Regard for the moſt excellent Religion imaginable will incline you to be concerned for the Iſſue of ſuch an Attempt, and therefore to contribute to its Succeſs, both by beſtowing your Animadverſions upon theſe ſmall Parts, and by ſpeaking of the whole (when it ſhall come abroad) with all that Candour which is natural to the Chriſtian, and will be ſo greatly needed by this new Adventurer in Letters, who is, *&c.*

LET-

LETTER XVIII.

On the Benefits of religious Converſation.

Weſton-Favell, Nov. 19, 1745.

Dear Sir,

I Cannot forbear making my grateful Acknowledgements for your moſt obliging Letter. You could not poſſibly have imagined any Thing more agreeable to my Inclination, than the Propoſal you are pleaſed to make of admitting me to your Acquaintance and Converſation. I accept your kind Offer, Sir, with Thankfulneſs, with Joy; and ſhall moſt gladly cultivate a Friendſhip, which is not only perfectly innocent, but remarkably elegant and improving. Eſpecially, ſince you are pleaſed to permit the Diſcourſe to turn upon thoſe Points, which it is my Duty to ſtudy, and my Delight to contemplate. Nor ſhall I forget, how much I am indebted to your Condeſcenſion for this Favour; but ſhall always bear a reſpectful Senſe of the diſtinguiſhed Rank, and ſuperior Abilities of my worthy Friend.

Indeed I am particularly delighted with ſuch Interviews, as ſerve to enlarge our Knowledge, and refine our Affections; ſuch as have an apparent Tendency to render us more uſeful in our preſent Stations, and to ripen us for future Happineſs; ſuch was that which I lately enjoyed in your Company. This is a Feaſt of Reaſon; a Feaſt of Truth; and, I muſt own, has Charms for me, infinitely ſuperior to all the impertinent Amuſements of modiſh Chat, or the mean Gratifications of the Bottle.

When I have been aſked to ſpend an Afternoon with Gentlemen of a learned Education, and unqueſtionable

Ingenuity, I have fancied myſelf invited to take a Turn in ſome beautiful Garden; where I expected to have been treated with a Sight of the moſt delicate Flowers, and moſt amiable Forms of Nature: when, to my great Surpriſe, I have been ſhewn nothing but the moſt worthleſs Thiſtle, and contemptible Weeds. To one who has ſo often been diſappointed, it muſt be peculiarly pleaſing to find the Satisfaction which he has long ſought in vain. This I make no Doubt of obtaining, if I may be permitted to be a third Perſon in the Interview, when you and Mr. *** ſit together in ſocial Conference.

I beg leave to return my Thanks for your ingenious Remark upon a Sentence in the Eſſay towards a Preface; and alſo to expreſs my entire Satisfaction in your Motion for conſidering more attentively the ſpiritual Intereſts of the poor Patients in the Hoſpital. At preſent, it is undeniably plain, that much more aſſiduous and effectual Care is taken of their temporal, than of their eternal Welfare. With Pleaſure I ſhall join in concerting ſome proper Method to rectify this Miſconduct, and with a real Alacrity ſhall execute (as far as I ſhall be enabled) any Expedient which you ſhall judge conducive to the Recovery and Health of their Souls.

I almoſt repent, that my Pen has intruded, perhaps, in the midſt of important Buſineſs, and ſtole ſo much of your valuable Time.—But now I have done:—and ſhall only repeat, what agreeable Views I form from the Proſpect of our future Acquaintance, and what an Addition it will be to my Happineſs to be owned, and regarded,

As, &c.

LET-

LETTER XIX.

Miſcellaneous Remarks on the Bible.

Weſton-Favell, Feb. 9, 1745-6.

THANKS to you, dear Sir, for your kind Wiſhes. Bleſſed be the divine Providence, I am now able to inform you, that what you wiſh is accompliſhed. I have had one of the moſt agreeable Loſſes I ever met with; I have loſt my Indiſpoſition, and am, in a manner, well.

I ſend herewith the Poem on Chriſtianity. The other Books, which you have been pleaſed to lend me, will follow by the firſt Opportunity. I read Mr. *Hobſon*'s Performance with Eagerneſs and Delight. What is wrote by a valuable Friend, has a kind of ſecret unaccountable Charm. It may not be preferable to other Compoſitions, yet, methinks, it pleaſes more.

I congratulate you, Sir, and my Country, on the good News received from the North. How do you like *Stackhouſe*'s Hiſtory of the Bible? I am ſure he has one Advantage, ſuperior to all the Hiſtorians of the World. That the Facts he relates are more venerable for their Antiquity, more admirable for their Grandeur, and more important on Account of their univerſal Uſefulneſs. I have often thought, that the Scripture is finely calculated to furniſh out the moſt exquiſite Entertainment to the Imagination, from thoſe three principal Sources mentioned by Mr. *Addiſon*, the *Great*, the *Beautiful*, and the *New*. But what is this, compared with that infinitely noble Benefit of making us wiſe to Salvation, of making us Partakers of a divine Nature?

I am, *&c.*

LET-

LETTER XX.

Remarks on the Athanaſian Creed and the thirty-nine Articles.

Weſton-Favell, Dec. 17, 1745.

Sir,

I Admire your remarkable Regard for Truth, and that noble Greatneſs of Soul, which ſcorns to ſacrifice Conſcience to Intereſt, and cannot ſtoop to receive temporal Honours on ſuch ignoble Terms. Your Conduct reminds me of a moſt amiable Peculiarity in the upright and religious Man's Character, as it is drawn by the inſpired Writers; with which you cannot but be particularly pleaſed, as it ſo exactly correſponds with your own; ſuch a one, ſays the royal Preacher, feareth an Oath; ſuch a one, adds the ſweet Singer of *Iſrael*, ſpeaketh the Truth from his Heart.

The thirty-nine Articles I have more than once ſubſcribed, and as I continue ſtedfaſt in the Belief of them, as you are pleaſed to aſk my Opinion relating to ſome ſeemingly exceptionable Tenets contained in them, I moſt readily ſubmit it to your Conſideration; not, Sir, in the Capacity of a Caſuiſt, who would attempt a ſatisfactory Anſwer to your Queſtions; but only under the Notion of a ſincere Friend, who would freely diſcloſe his whole Soul, and entertain no one Sentiment, but what ſhould be communicated to a valuable Acquaintance.

"*You are a good deal puzzled about the Equality of "the Son with the Father in* Athanaſius's Senſe."—I own, it is no Wonder, that we ſhould be ſomewhat ſtaggered at this myſterious Truth; eſpecially if we indulge a wanton Curioſity, and inquire after the *Quomodcity* of the Doctrine, if nothing will content our buſy

buſy Minds, but a clear Comprehenſion of this Particular, they will never be brought to acquieſce in this Article. But, if they dare venture to believe the expreſs Declarations of infinite Wiſdom, and wait till a future State for a full Evolution of the Myſtery, their Aſſent will ſoon be determined.

I once thought a very ſtriking Proof of this ſcriptural Doctrine might be derived from the known Properties of a mortal Child, conſidered in Compariſon with the Parent. Is not the Son as perfect a Partaker of all the conſtituent Parts of the human Nature as the Father? Are not the Children of this Age poſſeſſed of the ſame Endowments of Body and Mind, as their Fathers in the preceding Age? Whatever eſſential Excellencies belong to the one, may with equal Truth be predicated of the other. And if the Son, in this our inferior World, be in all Points equal to his Progenitor, why ſhould we not ſuppoſe, that the glorious Son of God is equal in all Reſpects to his Almighty Father?

But I chooſe to forbear all ſuch fond Endeavours, to explain what, to our very limited Apprehenſions, is altogether inexplicable. I rather receive Scripture for my Teacher, and give up my Sentiments to be formed and conducted by that infallible Guide. In Scripture there are Abundance of Texts, which, in the moſt explicit Terms imaginable, aſſert the Son to be God. Now if he be God, he cannot have any Superior: Inferiority evidently deſtroys Divinity: Inferiority, in any Inſtance, is inconſiſtent with the Notion of a Supreme Being. So that every Text in Scripture which aſcribes a divine Nature to the bleſſed Jeſus, ſeems to ſpeak all that *Athanaſius* maintains, concerning the abſolute, univerſal Equality of the Son with the Father.

In

In what Reſpects can the Son be ſuppoſed inferior? Are not the ſame Honours given to the Son, as are paid to the Father? The Pſalmiſt mentions two of the incommunicable Honours which are due to the Supreme Majeſty. Both which, he declares, are and ſhall be addreſſed to the Son; Prayer ſhall be made ever unto him, and daily ſhall he be praiſed. This adorable Perſon is the Object of our Worſhip throughout the whole Litany. In the Doxologies of our Liturgy the ſame Glory is aſcribed to all the three infinitely exalted Perſons of the Trinity. I take Notice of this, not as a concluſive Argument, but only to hint at the uniform Judgment of our Reformers on this important Head, and to point out their particular Care to inculcate, with inceſſant Aſſiduity, this Belief upon the Members of their Communion.—Are not the ſame Works aſcribed to the Son, as are aſcribed to the Father? God, the Sovereign and Supreme God, (according to the Periphraſis of a Heathen Poet, *Cui nihil ſimile, aut ſecundum,*) often declares his matchleſs Perfections, by referring Mankind to his aſtoniſhing Works of Creation. And is not the Son the Creator of the Univerſe? All Things were made by him, is the Teſtimony of one Apoſtle; and, he upholdeth all Things by the Word of his Power, the Depoſition of another.—Is not the ſame incommunicable Name applied to the Son? Jehovah is allowed to be a Name never attributed, throughout the whole Scripture, to any Being, but only to the one living and true God; who only hath Immortality, who hath no Superior, none like him in Heaven or Earth. But this Title is the Character of the incarnate Son. If we compare *Moſes* and St. *Paul*, we ſhall find that Chriſt is Jehovah, *Numb.* xxi. 6. with 1 *Cor.* x. 9. This Argument, I think, is not common; and, I muſt own, has had a great Influence in ſettling my Judgment, ever ſince I was appriſed of it.—Another Proof

Proof was ſuggeſted in the Morning Leſſon for the Day, *Iſa.* xlv. 23. compared with *Phil.* ii. 10. It is the Lord in the Prophet, that infinitely wiſe God who manifeſteth, even from ancient Time, the dark and remote Events of Futurity; who peremptorily declares, that there is no God beſides him, conſequently none ſuperior in any Degree to him; yet this moſt ſacred Perſon, who in the Prophet's Text has the Attributes of incomparable Perfection and unſhared Supremacy, is, in the Apoſtle's Comment, the Redeemer.

I fancy all thoſe Texts of Scripture, which ſeem to you, Sir, ſo diametrically oppoſite to this Doctrine, will, upon a renewed Examination, appear referable only to the Humanity of our Saviour. If ſo, they cannot effect the Point under Debate, nor invalidate the Arguments urged in its Support.

After all, I believe, here lies the grand Difficulty. Sonſhip, we take for granted, implies Inferiority. Sonſhip implies the receiving of a Being from another; and, to receive a Being is an Inſtance of Inferiority.—But, dear Sir, let us repreſs every bold Inquiry into this awful Secret; leſt that of the Apoſtle, αμη εωρακεν εμβατευων, be the lighteſt Cenſure we incur. What is right Reaſoning, when applied to the Caſe of created Exiſtence, is little leſs than Blaſphemy when applied to that Divine Perſon, who is from Everlaſting to Everlaſting, the great I AM.—The Generation of the Son of God is an unfathomable Myſtery. A Prophet cries out with Amaze, Who can declare his Generation? And if we cannot conceive it, how can we form any Concluſions, or determine what Conſequences follow from it?—Here it becomes us not to examine, but to adore. If we know not how the Bones do grow in the Womb of her that is with Child, how ſhall we be able to ſtate the Nature, or explain the Effects of a Generation,

ration, inexpreſſibly more remote from our finite Apprehenſions?

Upon the whole; ſince the Scripture has given us repeated and unqueſtionable Aſſurances, that Chriſt is God; ſince common Senſe cries aloud againſt the Abſurdity of ſuppoſing a God, who has a Superior; ſhall we reject ſuch poſitive Evidences of Revelation, and be deaf to the ſtrongeſt Remonſtrances of our Reaſon, merely becauſe we cannot conceive, how the Sonſhip of the Redeemer can be compatible with an abſolute Equality, in all poſſible Perfection, to the Father?

It need not be hinted to ***, That this Doctrine of the Divinity, conſequently of the Equality, of the ſacred TRI-UNE, is not merely a ſpeculative Point, but has a moſt cloſe Connection with Practice; and is admirably fitted to influence our Lives, in the moſt powerful and endearing Manner. That it is no leſs inſeparably connected with the grand Bleſſings of Acquittance from the Guilt, and Delivery from the Bondage of Sin; Bleſſings of unutterable and infinite Value, without which the Children of Men are of all Creatures moſt miſerable; which yet we cannot reaſonably hope to enjoy, if any of thoſe illuſtrious Perſons concerned in accompliſhing the great Redemption, be ſuppoſed leſs than Divine.

The 18th Article, you add, is "*another Objection* "*to me, which begins thus, They alſo are to be had* "*accurſed*, &c."—This, as you obſerve, ſeems harſh. Yet the Harſhneſs is not ours, but the Apoſtle's. I imagine, this is no more than a Tranſcript of St. *Paul*'s awful and ſolemn Declaration, tranſmitted to the *Galatian* Converts, and denounced againſt their corrupting Teachers. Be pleaſed, Sir, to peruſe attentively that whole inſpired Letter, and eſpecially to conſider, Chap. i. Verſes 6, 7, 8, 9. Then permit me to appeal

to

to yourſelf, whether our Article profeſſes any Doctrine, which is not clearly eſtabliſhed in that moſt excellent Epiſtle; or whether our Church uſes more ſevere Terms, than the Apoſtle thinks proper to thunder out, in that memorable Paſſage?—But might not this Doctrine have been palliated a little, or the tremendous Sanction ſomewhat ſoftened? No; we muſt not add to, or diminiſh from, our inviolable Rule. A faithful Steward of the divine Myſteries, muſt declare the whole Will of God, in its full Extent and Latitude; together with the fearful Conſequences of preſumptuouſly oppoſing it, as well as the bleſſed Effects of cordially receiving it.

I am not ſurpriſed, that this Procedure ſtartles ſome, offends others. St. *Paul* ſeems to have foreſeen this Event; and therefore apologizes for himſelf, ſhall I ſay? rather declares his unalterable Reſolution of perſiſting in this Practice; *q. d.* I am ſenſible, that ſuch Teachings will be far from palatable to many of my Hearers; I am aware alſo, that to threaten the divine Anathema on every Oppoſer of this Doctrine, will be ſtill more offenſive. But ſhall I deſiſt on theſe Conſiderations? Shall I accommodate the ſtandard Doctrines of Heaven to the depraved Taſte of the Age; or be ſollicitous to make them ſquare with the favourite Schemes of human Device, only to avoid creating Diſguſt in ſome Minds? No, verily: I preach what unerring Wiſdom has revealed, not what capricious Man has dreamed, (αρ᾽ι γαρ ανθρωπες πειθω, η τον Θεον;) and therefore dare not vary one Jot or Tittle from my high Orders. My Buſineſs is principally to pleaſe God by a faithful Diſcharge of my Commiſſion, not to ingratiate myſelf with Men, by modelling my Doctrine in Conformity to their Humours; (ζηλω ανθρωποις αρεσκειν;) and therefore I muſt, I muſt deliver it, juſt as I received it.

But

But why do I offer to illuſtrate theſe Texts? Your own Meditations, I perſuade myſelf, will diſcern, much more clearly than I can repreſent, that the Compilers of our Articles are no other than the Echo of St. *Paul:* or rather that they only ſet their Seal to the Doctrines of Chriſt, which he taught; and approve that Verdict of Heaven, which he has brought in. This Conſideration will acquit them from the Charge of Harſhneſs of Expreſſion, or Uncharitableneſs of Sentiment.

Your Objections thus proceed. "*I believe that* "*every one will be ſaved, who acts up to the beſt of his* "*Knowledge.*"—I almoſt durſt venture to join Iſſue with my Friend upon this Footing; and undertake to prove, from this very Poſition, the univerſal Neceſſity of believing in Chriſt for Salvation. Becauſe, I think, it is indiſputably certain, that there is no Man living who has in all Points acted up to his Knowledge. And if he has ſwerved, in any Inſtance, from his known acknowledged Duty, how ſhall he eſcape Puniſhment, without an Atonement? *Video meliora proboque deteriora ſequor*, is what the moſt vigilant and upright of Mortals have at ſome unhappy Moments, felt to be true. If ſo, how ſhall they ſtand before that righteous God, who will not acquit the Guilty, without an Intereſt in the great Expiation.—But, I preſume, your Propoſition is to be taken in a more qualified Senſe; it means, that thoſe who ſincerely, though not perfectly, in the main Courſe of their Life, and as far as the Infirmities of a frail Nature admit, act up to their Knowledge; that theſe ſhall be ſaved, even without their Application to the Merits of a Saviour. If this Opinion be true, I own, it muſt be very unſafe to ſubſcribe our Articles.

When this Point is in Diſpute, I apprehend, we are to confine it to thoſe who live in a Goſpel Land, where Opportunities of knowing the good Will of God preſent

ſent themſelves every Day, every Hour. As for the Heathens, who lie under unavoidable and irremediable Ignorance of the bleſſed Jeſus, they are out of the Queſtion. They, I think, ſhould be remitted to God's unſearchable Wiſdom and Goodneſs. There may be uncovenanted Mercies for them, which we know nothing of. It ſeems to be a daring and unjuſtifiable Raſhneſs, for us to determine one Way or the other, with Regard to their final State. This, however, is plain from the Oracles of Revelation, that it will be more tolerable for thoſe poor Gentiles in the Day of eternal Judgment, than for thoſe inexcuſable Infidels, who have heard and diſobeyed, the glorious Goſpel.—The Controverſy then concerns thoſe only, who have the Bible in their Hands, or the Voice of the Preacher ſounding in their religious Aſſemblies every Sabbath-Day. Theſe, dear Sir, I cannot think will inherit Salvation, though they act with ever ſo much Sincerity, according to their Knowledge, unleſs they add to their Knowledge, Faith.

Perhaps, what we call their Knowledge, is no better than downright and wilful Ignorance: the Light that is in them is Darkneſs. Perhaps, they never took any Pains to get themſelves informed in the glorious Peculiarities of the Goſpel. If ſo, their Conduct is one continued Diſobedience to the divine Commands, which require us to ſeek for Wiſdom as for hid Treaſures; which charge us to ſearch the Scriptures (ερευναν) as narrowly, as induſtriouſly, as the Sportſman ſearches every Spot of Ground, beats every Tuft of Graſs, in order to ſtart the latent Game. In this Caſe, what we call their Knowledge, is really Blindneſs itſelf; and their Want of true Knowledge cannot be their Plea, becauſe it is evidently their Neglect and their Sin.

But ſuppoſe theſe Perſons have ſearched the S
tures, and yet are perſuaded, that there is

Need of a Saviour's Merits. Shall we condemn them in theſe Circumſtances?—We do not preſume to ſit as their Judges, or to ſcatter at our Pleaſure the Thunders of eternal Vengeance; we only declare, what Sentence is paſſed upon them by the ſupreme Diſpenſer of Life and Death. He has made it an adjudged Caſe: he has paſſed it into an irrepealable Law, That whoſo believeth not in the Son of God, whoſoever perverſely perſiſts in ſeeking ſome other Method of Salvation, and will not fly to that Redeemer whom infinite Wiſdom has ſet forth for a Propitiation, this Man is condemned already.

Will it be ſaid? That a Man cannot help aſſenting to what he is thoroughly perſuaded to be right. And if a Deiſt from his very Soul believes, that Morality alone is the Way of Life; and that the Notion of a Redeemer, to make Satisfaction, and procure Juſtification, is a religious Chimera; ſhall we blame ſuch a one for following the genuine Dictates of the Mind?—I anſwer, ſtill I anſwer, That we muſt abide by the Determinations of that ſovereign God, whoſe Judgment we are ſure is according to Truth. He has ſaid, nor can all the Cavils and Sophiſtry in the World ſuperſede the Decree, "He that believeth not, ſhall be damned." Be not ſhocked, Sir, at the ſeeming Severity of the Doom. Rather let us be ſhocked, be greatly aſtoniſhed, at the prodigious Hardineſs of thoſe more than ſteely Hearts, which can attend to ſuch Terrors of the Lord, and not be perſuaded to come to Chriſt; nay, what is enough to make Heaven and Earth horribly amazed, can hear of theſe Terrors, and yet regard them no more than a Puff of empty Air.

Nor will it extenuate the Crime of Unbelief, to alledge in Behalf of the Infidel, that he is actually convinced, in his own Conſcience, that his Sentiments are right.

right. He may be ſo; and yet be inexcuſably guilty notwithſtanding. For is it not owing to his own Fault, that he has imbibed ſuch Sentiments? Is it not through his own criminal Miſconduct, that he has contracted ſuch a perverſe Habit of Thinking? Has he not indulged ſome darling Vice, which has clouded his Underſtanding? Or inſtead of obeying the great Mandate of Heaven, "This is my beloved Son, hear ye him;" has he not attended ſolely to the Arguings, Deductions, and Diſcernment of his own Reaſon, as his only Guide to heavenly Truth? A Drunkard verily thinks, (if he thinks at all) that he does nobly in committing Inſults on quiet harmleſs People. But will his bare thinking, that he acts gallantly, acquit him at the Bar of Equity? Perhaps, in his preſent Condition, he cannot help fanſying, that his Actions are becoming, and that he does well to be turbulent and outrageous; but though he cannot help the Effect, might he not have avoided the Cauſe of his Phrenzy? Methinks, this Compariſon will hold good, if applied to the Caſe of many Scorners of the Goſpel; who think contemptuouſly of Jeſus Chriſt, and who really apprehend they do nothing amiſs in depreciating his Obedience and Death. But I fear, they have brought upon themſelves this deplorable Delirium or Intoxication of their Underſtandings, either by Voluptuouſneſs and Debauchery, or elſe by Self-Conceit, and the moſt odious Arrogance of Mind; which, in the Eſtimate of the Holy One of *Iſrael*, is no better than ſpiritual Idolatry.

For my Part, I am aſſured, that God has vouchſafed us the Means of obtaining the Knowledge of himſelf, and of Jeſus Chriſt, whom he hath ſent; it is equally certain, that he has commanded us to acquaint ourſelves with him, and be at Peace; it is no leſs undeniable, that whoſoever ſeeks this ineſtimable Know-

ledge, by a diligent Application to the Scriptures, by a Child-like Dependence on the Teachings of the Divine Spirit, by humble Prayers to be led into all Truth, and by doing the Will of God, ſo far as he is acquainted with it,—whoſoever ſeeks, by uſing theſe Means, ſhall find; ſhall come to the Knowledge of the Truth, and be ſaved. If therefore Perſons are ſo negligent, as not to uſe theſe Methods; ſo audacious, as to contemn them; ſo haughty, as to imagine they have no Need of them; they may juſtly be given over to their own Deluſions, and yet be moſt righteouſly puniſhed as Suicides of their Souls.

But ſtill it is pleaded in Vindication of the good-natured, civilized Infidel, That there is no Turpitude in his Life; that his Behaviour is every Way irreproachable.—As to the Turpitude of his Life, when compared with the Converſation of other Men, I have nothing to ſay. But ſurely, there is the higheſt Iniquity in his Principles and Conduct, when compared with the revealed Will of God; which is the only Criterion of Truth, the only Standard of Excellence. God has commanded all Men to honour the Son, even as they honour the Father; but theſe People proteſt againſt the divine Edict, and ſay, with thoſe inſolent Subjects in the Goſpel, We will not have this Jeſus to reign over us. God has ſolemnly declared, That all Mankind are become guilty before him; that by the Works of the moral Law, no Fleſh living ſhall be juſtified; that there is no Mediator between God and Man, but the Man Chriſt Jeſus; but theſe People maintain, in Defiance of this Declaration, that they themſelves are able to make up Matters with their offended Creator, and can, by their own honeſt Behaviour, ſecure a Title to everlaſting Felicity. God, of his ſuperabundant and inconceivably rich Goodneſs, has given his Son, his

his only Son to ſuffer Agonies, to ſhed Blood, to lay down an infinitely precious Life for them; yet theſe People, like thoſe impious Wretches that crucified the Lord of Glory, deride his Agonies, trample upon his Blood, and though he has redeemed them, "they ſpeak Lies againſt him *."—Let us ſee then a little Part of the Evidence ſummed up againſt the Spirit of Unbelief. It implies Stubbornneſs, which is as the Sin of Witchcraft; Rebellion, which is as Iniquity and Idolatry: it implies the moſt aſſuming Pride, which is an Abomination to the Lord: it implies the vileſt Ingratitude, even amidſt the moſt unbounded *Beneficence*, and the Voice of Nature has proclaimed *Ingratum ſi dixeris, omnia dixeris.*—Let the impartial Conſiderer decide, whether the Heart of theſe Perſons be right before God; or whether their Conduct, when brought to the Teſt of that Word which is to judge them at the laſt Day, be ſo unblameable, as is frequently pretended.

Enough has been ſaid of the two firſt Points; I fear, more than enough to fatigue your Attention. However, I now draw in the Reins, and promiſe not to put your Patience upon doing ſuch tedious Penance any more.

There is another Expreſſion in the Paragraph relating to the 18th Article, which, ſince you expect my undiſguiſed Opinion, I cannot diſmiſs without a Remark. "*When the Scriptures ſay, that Men ſhall be "ſaved through the Name of Chriſt, you ſuppoſe, Sir, "they mean, that Chriſt made a general Atonement for "original Sin.*"—Whereas, I apprehend, that ſuch Texts import abundantly, I had almoſt ſaid infinitely more. Thus much, I think, at leaſt they muſt amount to in their Signification; that if we are ſaved from the

* Hoſea vii. 13.

Guilt of our Offences, it ſhall be only through the all-atoning Blood of the Lamb of God. If we are made acceptable to that awful Majeſty who dwelleth in Light inacceſſible, this our Juſtification ſhall be in Conſideration of the Obedience and Righteouſneſs of the beloved Son; if we obtain the Spirit of Sanctification, are enabled to deny all Ungodlineſs, and to live ſoberly, righteouſly, and godlily in this preſent evil World, it ſhall be through the Interceſſion of Jeſus our great High-Prieſt, by whom alone the Holy Ghoſt is vouchſafed to unworthy polluted Sinners. All this I take to be included in that Word, of moſt rich and comprehenſive Meaning, Salvation; and ſince it is affirmed, that we are ſaved by Chriſt, I ſhould think, it muſt ſignify, that we obtain all theſe glorious and invaluable Benefits through that all-ſufficient Mediator.

As to Chriſt's making an Atonement for original Sin, that ſurely was but one ſingle Branch of his important Undertaking: Woe, Woe be to the Inhabitants of the Earth, if he did no more. Our actual Sins, the Sins of our Heart, the Sins of our Life, our Sins of Omiſſion and Sins of Commiſſion; and all theſe Sins, which are more in Number than the Hairs of our Head, heavier with horrid Aggravations than the Sand of the Sea, he bore in his own Body on the Tree. He was wounded for our Offences; he was bruiſed for our Tranſgreſſions; and the Lord laid on him (not only the innate Depravity, but) the actual Iniquities of us all.

Your next Objection lies againſt the 13th Article, namely, "*Works done before the Grace of Chriſt, are* "*not acceptable to God.—Is the Meaning of this Tenet,* "*you aſk, that Men are made with a natural Incapacity* "*of doing any Thing but ſinful Actions?*"—I anſwer, this is not ſo properly the Meaning of the Article, as a moſt cogent Reaſon to eſtabliſh it. Only let it be ſtated

ſtated a little more clearly, and it is no inconſiderable Argument in Proof of the Doctrine. Men were not made by their Creator with this Incapacity, but they have brought it upon themſelves by their own Fault. By their Original Sin they have contracted a moſt miſerable Depravity, and have made themſelves προς παν εργον αγαθον αδοκιμους *. Since therefore we can do no good Work, before we are renewed by the Grace of Chriſt, it ſeems to follow, That we can do no Work acceptable to God, till this Renovation take Place.—This you obſerve, does not ſeem ſo agreeable to Charity, as one could wiſh.—Worthy Sir, our Notions of Charity are not to be the Rule of the divine Acceptance either of Perſons or Things. If the Doctrine be agreeable to the Declarations of unerring Wiſdom, we are to admit it with all Readineſs, and rather conclude, that we miſtake the Nature of Charity, than that the Scripture miſtakes the Terms of the Almighty's Acceptance and Favour.—You know, Sir, it is the expreſs Voice of Scripture, that without Faith, it is impoſſible to pleaſe God; and till the Spirit of Chriſt be ſhed abroad in the Soul, it poſſeſſes no ſuch ſacred Principle as true Faith.—It is a favourite Apothegm of our Divine Maſter's, "That a corrupt Tree cannot bring forth Fruit." And are not all that ſpring from the Stock of fallen *Adam*, corrupt Trees, until they are engrafted into the true Olive-tree, and partake of his meliorating and generous Juices?—I ſhall only mention one more ſcriptural Oracle; an Oracle delivered not from *Delphos*, no, not from Mount *Sinai*, but immediately from Heaven itſelf: "This is my beloved Son, in whom I am well pleaſed." I have always thought theſe Words are to be taken in an excluſive Senſe; as though the everlaſting Father had ſaid, I am well pleaſed with the

* Tit. i. 16.

apoſtate Race of *Adam*, only as they are reconciled through my beloved Son: unintereſted in him, no Perſons are the Objects of my Complacency; unrecommended by him, no Actions are the Subject of my Approbation. If this be the genuine Senſe of the Paſſage, it will ſerve at once to confirm the Article, and to obviate the Objection derived from the Deficiency, and Remains of Pollution, that cleave even to the Performances of a Believer.

I am glad you have ſatisfied yourſelf with relation to the Article, which touches upon Predeſtination and Election. Theſe are ſublime Points, far above the Solution of our low Capacities. But, for my Part, I am no more ſurprized, that ſome revealed Truths ſhould amaze my Underſtanding, than that the blazing Sun ſhould dazzle my Eyes. That ſuch Things are mentioned in the inſpired Writings as real Facts, is undeniable. I ſhould renounce my very Reaſon, if I did not believe what Omniſcience atteſts, even though it ſhould imply what is altogether inexplicable by my ſcanty Conceptions. And why ſhould the incaverned Mole, whoſe Dwelling is in Darkneſs, whoſe Sight is but a ſmall Remove from Blindneſs, why ſhould ſuch a poor Animal wonder, that it cannot dart its Eye through unnumbered Worlds, or take in at a Glance the vaſt Syſtem of the Univerſe?

Your Senſe of the 20th Article is exactly mine. "*The Authority you mention, is, in my Opinion, all the* "*Authority which the Church, the Rulers and Governors* "*of the Church, can reaſonably claim, or regularly exer-* "*ciſe, in Matters relating to Faith.*" Theſe Rulers have Power, as you juſtly obſerve, to ſettle, in Conformity with what they conclude to be the Meaning of Scripture, the Nature and Extent of their own Creed; and none, I think, can fairly deny them a Right to deter-

determine, what Points of Belief ſhall be the indiſpenſable Terms of enjoying Communion with their Society. But as for I know not what Privilege of interpreting Scripture, in ſuch a Manner, as that it ſhall be Contumacy to examine, before we credit, or Heterodoxy and Hereſy to controvert their Expoſition; this is an Authority which I cannot allow to any Man, or Body of Men, now in the World. At this Rate our Faith would be built upon the Deciſions of the Church, not on the Determinations of the inſpired Word; and, conſequently, be not of God, but of Men.

Could I have imagined when I ſet Pen to Paper, that it would have run ſuch extravagant Lengths! Bear with my Prolixity, dear Sir, and excuſe my Freedom; or, rather, if I have ſaid any Thing in too free a Style, you muſt charge it upon your own Condeſcenſion and Candour, which have emboldened me to deliver my Sentiments without the leaſt Cloak or Reſerve.

But I muſt not, I dare not, cloſe, without acting as becomes a Miniſter of the Goſpel; without reminding my valuable Friend, that the Inſpiration of the Almighty giveth Wiſdom; that a Man can receive nothing, much leſs an Acquaintance with the Myſteries of the Redeemer's Kingdom, unleſs it be given Him from above. To this Fountain of Wiſdom, and Father of Lights, let us make humble, earneſt, daily Application. Then ſhall "we ſee the Things, that belong to our Peace;" and as it is moſt emphatically expreſſed by the ſacred Penman, "*Know the Truth as it is in Jeſus.*"

I am, *&c.*

LET-

LETTER XXI.

On the Divinity and Perſonality of the Holy Ghoſt.

Weſton-Favell, Jan. 10, 1745-6.

Dear Sir,

HOW arduous, and how momentous, is the Taſk you have aſſigned me! A Senſe of its Difficulty and Importance almoſt deterred me from venturing, ſo much as to attempt it. A cordial Friendſhip inſtigated, and a Conſciouſneſs of my own Incapacity checked, for ſome Time, my fluctuating Mind. At length the Bias inclined to the Side of the former; my Reluctance, urged by the Requeſt of a Friend, gives way; and now I am fully determined.—Determined, to what? To enter the Liſts againſt the Adverſaries of the Trinity? More particularly to appear as the Champion for the Perſonality and Divinity of the Holy Ghoſt? With a View of reſting the grand Debate on the Dexterity of this Pen? No; Sir, I form no ſuch romantick Schemes; I renounce any ſuch Undertaking; I am only determined to lay before you the Thoughts which have occurred, ſince I received your laſt Letter; and this, on the Condition of having them returned to the *Secrecy of my Cloſet*, after you have paſſed your Judgment, and beſtowed your Corrections upon them.

In managing this Controverſy, ſhall I ſay? Or rather in purſuing this Enquiry, it behoves us humbly to apply to the great Father of Lights for Direction. They ſhall all be taught of God, ſays the Prophet; this Promiſe we ſhould humbly plead at the Throne of Grace, and in chearful Dependance on its Accompliſhment, proceed to examine, with a modeſt and reverential Awe, the myſterious Points before us. Whoever rejects this Key,

Key, and yet hopes to be admitted into the Treaſures of heavenly Knowledge, acts altogether as imprudent a Part, as if he ſhould expect to attain a maſterly Skill in Mathematicks, and at the ſame Time neglect to inform himſelf of the firſt Principles of that admired Science. When a divine Perſon is the Object of our Conſideration, then ſurely it becomes us, in a more eſpecial Manner, not to lean to our own Underſtanding, but, like little Children, to rely on the Teachings of that all-wiſe Spirit, whoſe Nature, Dignity, and Attributes, we would devoutly contemplate.—You will, perhaps, take Notice, that I anticipate what is to be proved; and take it for granted, that the Holy Ghoſt is indeed God. I would only obſerve from this Remark, how naturally we wiſh, how almoſt unavoidably we conclude, that Perſon to be really God, who is appointed to lead us into all Truth.

Let us now, Sir, if you pleaſe, addreſs ourſelves to the Enquiry, whether the Holy Spirit is a real Perſon, —whether that Perſon is very God,—and, theſe Particulars being diſcuſſed, it may be proper to examine briefly the moſt material of Mr. *Tomkins*'s Objections.—But to whom, to what ſhall we apply, in order to find the Satisfaction we ſeek? To Reaſon, and her naked unaſſiſted Dictates? Hardly can Reaſon gueſs aright with relation to the Things that are before our Eyes; much leſs can ſhe determine, with any Certainty, concerning the unſearchable Depths of the divine Nature, thoſe τα βαθη τȣ Θεȣ. We have in the Word of Revelation an infallible Oracle. To this let us direct our Search. To the Deciſion of this unerring Standard, let us inviolably adhere; however it may ſurpaſs our Comprehenſion, or run counter to our fond Prepoſſeſſions.

Here we may poſſibly aſk, Is not the Spirit of God, by a common Metonymy, put for God himſelf?—I own

own I have ſometimes been inclined to heſitate on this Queſtion. When it is ſaid, " my Spirit ſhall not always ſtrive with Man," and " grieve not the Holy Spirit of God;" I have never thought theſe Paſſages a ſufficient Proof of the Perſonality of the bleſſed Spirit, though (if I miſtake not) commonly urged in Support of the Doctrine. Theſe, I apprehend, might fairly be interpreted of grieving God himſelf, and reſiſting the tender gracious Overtures of his Mercy. Conformably to that parallel Form of Speech, where it is ſaid by the inſpired Writer, " *Paul*'s Spirit was grieved," *i. e.* without all Diſpute, *Paul* himſelf was inwardly afflicted.

Again; perhaps, the Spirit of the Lord may be nothing more than a particular Modification or Exerciſe of a divine Power reſident in the Deity. For Inſtance, when it is ſaid, in the prophetic Language, " Not by Might, nor by Force, but by my Spirit, ſaith the Lord:" or, by the evangelical Hiſtorian, " The Holy Ghoſt was upon him." Are not theſe Texts nearly equivalent, in Point of Signification, to thoſe ſcriptural Expreſſions, " The right Hand of the Lord bringeth mighty Things to paſs," " The Inſpiration of the Almighty giveth Underſtanding." Is not this the Meaning of the former Paſſage. Not mortal Strength, but God's omnipotent Aid giveth Victory in the Battle, and Succeſs in every Undertaking: and this the Import of the latter, the Communications of infinite Wiſdom enlightened his Mind in an extraordinary Manner?

Were there no other Scriptures, which concerned themſelves in this Debate, I ſhould be ready to give up the Point. But there are ſeveral, which moſt ſtrongly imply the Perſonality of the Holy Ghoſt, though they may not aſſert it in poſitive Terms. It is true, we meet with no ſuch Terms as Perſonality in ſacred Writ, but if we find the Thing ſignified, it is in Effect the ſame. No one can ſhew me the Word

Reſurrection

Reſurrection in the whole Pentateuch, but will any one preſume to maintain, that this Doctrine is not to be proved from the Books of *Moſes?* Our Lord's famous Reply to the enſnaring Interrogatory of the *Sadducees*, muſt for ever ſilence ſuch a Suggeſtion. And this we may further learn from his Method of arguing, that it is not only proper, but our Duty to deduce Truths, by fair Conſequences, which the Text may not explicitly ſpeak.

Be pleaſed, Sir, to conſider the Apoſtolical Benediction, "The Grace of our Lord Jeſus Chriſt, and the Love of God, and the Fellowſhip of the Holy Ghoſt be with you all." If we allow the Apoſtle to underſtand the true Import of Language, muſt it not follow from this Paſſage, that the Holy Spirit is a real Perſon, and diſtinct from the Father and the Son? Otherwiſe, would not the ſacred Writer, ought not the ſacred Writer, to have expreſſed himſelf in a different Manner; to have ſaid rather, The Fellowſhip of his, or the Fellowſhip of their Spirit?—The Form of adminiſtring Baptiſm is another Text of this Nature: "In the Name of the Father, and of the Son, and of the Holy Ghoſt." It is evident; I believe, it is allowed by all, that the two firſt are real diſtinct Perſons, and is there not equal Reaſon to conclude, that the laſt mentioned is a Perſon alſo? Suppoſe you ſhould endeavour to diſtinguiſh three Perſons in your Diſcourſe, what other Language would you uſe than this?—I dare ſay, Sir, you are ſenſible, that One Scripture Proof, if plain in its Signification, and inconteſtible in its Evidence, is as valid, as deciſive as one thouſand. Becauſe one ſuch Proof bears the Stamp of infallible Wiſdom and infinite Veracity. Therefore, was there no other Hint in all the inſpired Volumes, but theſe pregnant Words which compoſe the Form of Baptiſm, this ſingle Proof would be ſufficiently ſatisfactory to my Judgment.

I ſhall

I ſhall take Leave to refer you to a few more Evidences, and tranſcribe only the following: "There are three that bear Witneſs in Heaven, the Father, the Logos, and the Holy Ghoſt, and theſe three are One." But this, we are told, is a ſurreptitious Text; foiſted by the bigotted Eſpouſers of a certain favourite Set of Doctrines.—The only Reſource this of our Oppoſers, when their Caſe becomes deſperate, when Conviction flaſhes in their Faces; when every other Subterfuge fails; then the Pretence of ſpurious, and interpolated Reading is trumped up. It is not to be found, they cry, in ſome very ancient Copy; perhaps, the *Alexandrine* MS. acknowledges no ſuch Paſſage. But this I muſt be allowed to queſtion: I dare not take our Adverſaries bare Word; eſpecially, ſince ſome of the declared Enemies of Orthodoxy are not the moſt exemplary for Truth and Integrity. However, granting that there may be no ſuch Text in the *Alexandrine* MS. for my Part, I ſhould not ſcruple to abide by the univerſal Teſtimony of all Editions, in all Countries, much rather than to give up myſelf implicitly to the Authority of a ſingle MS. I ſhould think it much more reaſonable to conclude, that the Tranſcriber of that particular Copy, had, through Overſight, dropt ſome Sentence, rather than to charge all the other Copies with Forgery, and the Editions of all Ages with a groſs Miſtake. Conſider, Sir, not only the apparent Difficulty, but the moral Impoſſibility of corrupting the ſacred Books in that palpable Manner, which this Objection would inſinuate; at a Time when every private Chriſtian valued them more than Life, and ſpent no Day without a diligent Contemplation of them; at a Time, when each particular Sect read them conſtantly in their public Aſſemblies, and watched over the Genuineneſs of each Text with a moſt jealous Eye. Would it be an eaſy Matter to introduce a ſuppoſititious Clauſe into an ordinary Will,

after it had been ſolemnly proved at *Doctors Commons*, and one authentic Copy preſerved in the Archives? If this is ſcarce poſſible, how much more unlikely is it, that any one ſhould be able to practiſe ſo iniquitouſly upon the inſpired Writings, when not one only, but unnumbered Copies were depoſited in the moſt vigilant Hands, and diſperſed throughout the World?

I ſhall only deſire you to conſult thoſe other Scriptures, *Rom.* xv. 16, 30. *John* xvi. 13, 14, 15. which, without heaping together a Multitude of other Proofs, ſeem to put the Matter beyond all rational Doubt. In the laſt of thoſe Places, you will take particular Notice, that the Writer ſpeaks of the Holy Ghoſt in the maſculine Gender. How could this conſiſt with Propriety of Style, upon any other Scheme than ours? The Expreſſion ſhould have been *it*, not *He*, if the Holy Ghoſt were a divine Energy alone, and not a real Perſon. Nay, it is remarkable, that though Πνευμα be a Neuter, yet the Hiſtorian varies the Gender, and gives us a maſculine Relative, Οταν ελθη εκεινος, Εκεινος εμε δοξασει; and on what Principles can this Conſtruction be accounted for, or juſtified, but by allowing the Holy Spirit to be a Perſon? This, I think, is an Obſervation of ſome Conſequence; and, therefore, accurate Writers ſhould beware of uſing the Word *it*, and rather chuſe the Pronoun *Him*, when ſpeaking of this divine Being.

The mention of divine Being reminds me of our ſecond Subject of Enquiry, *viz.* Whether the Holy Ghoſt is very God?—Here I ſhould be glad to know, what Kind or Degree of Evidence will ſatisfy the Inquirers. If we are ſo far humble and impartial as to prefer the Declarations of an unerring Word, to the Preconceptions of our Mind; I think, there is moſt ſufficient Proof afforded by the Scriptures. Whereas, if we bring not theſe Diſpoſitions to the Search, it will

will be no Wonder, if we are bewildered; if we are given up to our own Deluſions; nay, it will be no incredible, no unprecedented Thing, for God to hide theſe Myſteries from ſuch (in their own Opinion) wiſe and prudent Ones, while he reveals them to (Men endued with the Simplicity and Teachableneſs of) Babes.

Is that Being truly God, who is poſſeſſed of divine Attributes? This Queſtion, I imagine, every Body will anſwer in the Affirmative. So that if it appears, that the Holy Ghoſt is inveſted with the incommunicable Attributes of the Deity, our Aſſent will be won, and our Diſpute at an End.—Is it not the Prerogative of the all-ſeeing God, to ſearch the Heart, and try the Reins? *Jer.* xvii. 10. and is not this the undoubted Prerogative of the bleſſed Spirit? 1 *Cor.* ii. 10.—Is Eternity an Attribute of God, and of God only? *Deut.* xxxii. 27. ο μονος εχων αθανασιαν, 1 *Tim.* vi. 16. This is clearly the Property of the Holy Ghoſt, who is ſtyled by the Author of the Epiſtle to the *Hebrews*, "The eternal Spirit," *Heb.* ix. 14.—Is Wiſdom, underived, eſſential Wiſdom, a Character of God, called by the Apoſtle μονος σοφος Θεος, *Jude* 25. This is the illuſtrious Character of the Holy Ghoſt. "He is the Spirit of Wiſdom and Revelation," *Eph.* i. 17. In Conſequence of which ſacred Excellency, he is able to lead his People into all Truth.—Is Omnipreſence a neceſſary Proof of Divinity? If ſo, the Holy Ghoſt challenges it upon this Claim; for thus ſaith the inſpired Poet, "Whither ſhall I go then from thy Spirit," *Pſal.* cxxxix. 7.—Is Omnipotence a ſufficient Atteſtation of the Godhead of the Holy Ghoſt? He that enableth Mortals to control the Powers, to alter the Courſe, to ſuperſede the fundamental Laws of Nature; can He be leſs than the Lord God Almighty? Yet St. *Paul* declares, that his Ability to work all Manner of aſtoniſhing Miracles, for the Confirmation of his Miniſtry, was imparted

imparted to him by the Spirit. *Rom.* xv. 19.—If any farther Proof is demanded, be pleaſed to conſider, with an unprejudiced Attention, that very memorable Paſſage, *Matt.* xii. 31, 32. Surely, from an attentive Conſideration of this Text, we muſt be conſtrained to acknowledge, that the Holy Ghoſt is ſtrictly and properly God. Otherwiſe, how could the Sin againſt him be of ſo enormous a Nature, ſo abſolutely unpardonable, and the dreadful Cauſe of inevitable Ruin?—St. *Paul*, in his firſt Epiſtle to the *Corinthians*, (vi. 19.) addreſſes his Converts with this remarkable Piece of Inſtruction, "Your Body is the Temple of the Holy Ghoſt." The ſame Apoſtle, writing to the ſame Believers, in his ſecond Epiſtle, (vi. 16.) has the following Expreſſion, "Ye are the Temples of the living God." Who can compare theſe Texts, and yet be ſo hardy as deliberately to deny, that the Holy Ghoſt, and the living God are one and the ſame? Beſides, if theſe two Scriptures, viewed in Conjunction with each other, did not aſcertain the Divinity of the bleſſed Spirit, the very Purport of the Expreſſion, "Ye are Temples of the Holy Ghoſt," ſufficiently evinces it. It is certain, that the very Eſſence of a Temple, or to ſpeak in the Terms of the Logician, the *Differentia conſtitutiva* of a Temple, conſiſts in the Reſidence of a Deity. The Inhabitation of the higheſt created Being cannot conſtitute a Temple; nothing but the Indwelling of the one infinite, almighty Lord God. Since therefore, the Indwelling of the Holy Spirit renders the Bodies of Chriſtians Temples, it ſeems to be a clear Caſe, that he is truly God.—Another Text, a Text never omitted when this Point is under Debate, and a Text, in my Opinion, ſingly ſufficient to give a final Deciſion to the Doubt, is in *Acts* v. 3, 4. where the Perſon ſtiled Αγιον Πνευμα in one Verſe, is expreſsly declared to be Θεος in the next. Now, can we imagine, that an Evangeliſt, under the

Guidance of unerring Wiſdom, could write with ſuch unaccountable Inaccuracy as the Deniers of this Article muſt maintain? Were this Suppoſition admitted, I ſhould almoſt begin to queſtion the Inſpiration of the ſacred Books. At this Rate, they would ſeem calculated to confound the Judgment, and elude the common Senſe of the Readers. For, to ſpeak ſo frequently of the Father, the Son, and the Holy Ghoſt,—to ſpeak in ſuch Language as we always uſe in diſtinguiſhing various Perſons,—to aſcribe to them ſeverally ſuch Attributes as, by univerſal Acknowledgement, comport only with the ſupreme God,—nay, to call each Perſon by himſelf, diſtinctly, expreſsly to call each Perſon God and Lord.—Sure, if after all theſe Declarations, there be not three Perſons in the one, incomprehenſible Godhead; if each of theſe illuſtrious Perſons be not very God;—what can we ſay, but that the Scriptures are inconſiſtent and ſelf-contradictory Pieces.—So that, upon the Whole, we are reduced to this Dilemma, either to admit this abſurd and impious Charge upon the Scriptures; or elſe to acknowledge the Perſonality and Divinity of the three Perſons in the adorable Trinity.

But, perhaps, a curious Genius, that has been accuſtomed to enter deeper into the *Rationale* of Things; that thinks it beneath a ſagacious Inquirer to credit, unleſs he can comprehend,—ſuch a Genius may aſk, with a kind of Amazement, How can theſe Things be?—Here I pretend to give no Satisfaction. Here I confeſs myſelf at a loſs. I cannot conceive how the Principle of Gravitation acts, or what conſtitutes the Power of Attraction. If I cannot penetrate the hidden Qualities of a thouſand common Objects, that daily preſent themſelves to my Senſes; no Wonder, that I ſhould be unable to unravel the awful Secrets of the divine Nature; no Wonder that I ſhould be incapable of finding out to Perfection that infinite Majeſty, who dwells in Light

Light inacceſſible. Since the το ειναι is atteſted by a Multitude of Witneſſes from Scripture, let us be content to wait for the το πως, till this groſs interpoſing Cloud of Fleſh and Mortality flee away; until that happy Hour arrives, that deſirable State commences, when we ſhall no longer ſee through a Glaſs darkly, but ſhall know even as we are known.

I ſhould now proceed, according to the Ability which the great Source of Wiſdom may pleaſe to beſtow, to examine Mr. *Tomkins's Calm Inquiry*; but this is what my Time, claimed by a Variety of other Engagements, will not permit; and what, I preſume, you yourſelf, tired already by a tedious Epiſtle, will very readily excuſe. Hereafter, if you inſiſt upon my executing the Plan, laid down in the Beginning of this Paper, I will communicate my Remarks (ſuch as they are) relating to the fore-mentioned Treatiſe, with all that chearful Compliance, and unreſerved Openneſs, which may moſt emphatically beſpeak me, dear Sir,

Yours, &c.

LETTER XXII.

Proofs of the Divinity of Chriſt.

Weſton-Favell, Feb. 11, 1745-6.

Dear Sir,

I Received your Ticket ſome Time ago, in which you deſire me to conſider ſome particular Paſſages of Scripture. After an afflictive Indiſpoſition, which confined me to my Room ſeveral Days, I have examined the Texts you alledge. They relate, I find, to that

grand Queſtion, which has lately been the Subject of our Debate, The Divinity of our Lord Jeſus Chriſt.—I could have wiſhed, that the Controverſy had been brought to a ſatisfactory and happy Iſſue. Very unwilling to engage in it a ſecond Time, I muſt beg Leave to ſue for my *Bene deceſſit*, and reſign the Management of ſo important a Diſpute to incomparably more able Hands.—However, in Obedience to your Requeſt, (*quid enim Amicitiæ denegandum?*) I ſhall briefly lay before you my Opinion concerning thoſe Portions of inſpired Wiſdom; and then proceed, in Purſuance of my Promiſe, to weigh, with Calmneſs and Impartiality, the moſt material of Mr. *Tomkins*'s Objections.

"*You obſerve, that the Father is never repreſented* "*yielding Obedience to Chriſt, or praying to Chriſt.*"—I acknowledge the Truth of the Remark, and aſſign this clear and obvious Reaſon, becauſe it was the peculiar Office of the ſecond Perſon of the Trinity to humble himſelf, to unite himſelf to Fleſh and Blood, and to be made in all Things like unto us, Sin only excepted. Had not the bleſſed Jeſus been cloathed with our Nature, and partook of our innocent Infirmities, we ſhould never have heard any ſuch Thing, as his yielding Obedience, or praying to another, greater than himſelf. This reſults not from his eſſential, but his aſſumed Nature. Nor is it at all repugnant to Reaſon, to be inferior in one Character, and at the ſame Time abſolutely equal in another. His Majeſty King *George* may be inferior to the Emperor, in the Capacity of Elector of *Hanover*; he may be ſubject to the Imperial Authority, as he is a Prince of the *Germanic* Body; and yet equal to the moſt illuſtrious Monarchs, obnoxious to no earthly Juriſdiction, in his nobler Quality of King of *Great-Britain*, *France*, and *Ireland*. This ſeems to be a very eaſy and natural Solution of the Difficulty. Whereas, I think,

I think, I may venture to defy the niceſt Metaphyſician, or the moſt acute Caſuiſt, to reconcile the Notions of Divinity and Inferiority. As well may Contradictions be made compatible. A God, who is inferior, is, to my Apprehenſion, a perfect Paradox. It is neceſſarily implied in the Idea of God, That he be, as our old Tranſlation of the *Pſalms* very emphatically and beautifully ſtyles him, "The moſt Higheſt." Therefore, our Saviour, who often aſſerts his Claim to Divinity, declares, as an inſeparable Conſequent of this high Prerogative, "All Things which the Father hath, are mine." Is the Father's Exiſtence inconceivable and eternal? the ſame alſo is the Son's. Has the Father an unequalled abſolute Supremacy? ſuch likewiſe hath the Son.

But I ſee "*you have ready at Hand to object, My Father is greater than I.*"—(John xiv. 28.) Who are we to underſtand by the Perſon I? Doubtleſs, that Being who was capable of going and coming; who was ſometimes in one Place, and ſometimes in another; now with the Diſciples on Earth, anon ſeparated from them by a Tranſlation into Heaven. And who can this be but the Man Chriſt Jeſus; the human Nature of our Redeemer? The Attribute of limited Locality, determines this Point with the utmoſt Clearneſs. Why then ſhould any one apply that Property to the Godhead of our bleſſed Maſter, which he himſelf ſo plainly appropriates to his Manhood?

This Text very opportunely furniſhes us with a Key, to enter into the true Meaning of your next Quotation, 1 *Cor.* xi. 3. "The Head of Chriſt is God." Only let St. *John* be allowed to expound St. *Paul*. I aſk this ſingle Conceſſion from my worthy Friend, (and ſure it is no unreaſonable one,) Let us agree to pay a greater Deference to the beloved Diſciple's Comment, than to Mr. *Pierce*'s Paraphraſe, or the Interpretation of the

Arian Creed; then the Senſe will be as follows: The Deity is the Head of the Mediator. As the Members are conducted by the Head, and ſubſervient to the Head; ſo Chriſt Jeſus, in his human Capacity, acted and acts in Subordination to the Godhead; obeying the Signification of his Will, and referring all his Adminiſtrations to his Glory. This Expoſition, I imagine, the Context corroborates, and the Scope of the Apoſtle's arguing requires.

As for *Heb.* i. 8, 9. This Text affirms, in the moſt expreſs Terms, That Chriſt is God, Ο θρονος σου ο ΘΕΟΣ. And what can be a ſtronger Proof of his unrivalled Supremacy and Sovereignty?—But, perhaps, this may be one of thoſe Places, in which, we are informed by our Objectors, the Word GOD ſignifies no more than a King or Ruler, conſequently, does not prove our Redeemer to be God in Reality, and by Nature; but only to be complimented with this Appellation, in reſpect of his Office and Authority.—I believe, Sir, you will find, upon a more attentive Inquiry, that this ſubtle Diſtinction is contrary to the perpetual Uſe of the Scriptures. A very celebrated Critick obſerves, that wherever the Name ELOHIM (tranſlated by the Apoſtle ΘΕΟΣ) is taken in an abſolute Senſe, and reſtrained to one particular Perſon (as it is in the Paſſage before us) it conſtantly denotes the true and only God. Magiſtrates are indeed, ſaid to be Elohim, in Relation to their Office, but no one Magiſtrate was ever ſo called; nor can it be ſaid, without Blaſphemy, to any one of them, Thou art Elohim, or God. It is alſo recorded of *Moſes*, "Thou ſhalt be Elohim;" yet not abſolutely, but relatively only, a God to *Pharaoh*, and to *Aaron*, i. e. in God's ſtead, doing in the Name of God what he commanded, and declaring what he revealed.—Beſides, does not the Apoſtle in this very Chapter, Verſe 10. addreſs the following Acknowledgment to Chriſt, "Thou,

" Thou, Lord, in the Beginning, haſt laid the Foundation of the Earth, and the Heavens are the Work of thy Hands." And is not the Work of Creation the unſhared Prerogative and Honour of the Supreme God? This I am pretty ſure of, it is the Prerogative of that God, to whom the Worſhip of the Saints, under the Old Teſtament, is directed; of that God, who has declared himſelf jealous of his Honour, and reſolves not to give his Glory to another. *Melchiſedec* made this illuſtrious Being the Object of his Adoration, " Bleſſed be the moſt High God, Poſſeſſor of Heaven and Earth." " The Day is thine, and the Night is thine: Thou haſt prepared the Light and the Sun;" was judged by the *Pſalmiſt* one of the nobleſt Aſcriptions of Praiſe which could be made to the Deity. *Jonah* has left us a Confeſſion of his Faith, and an Abſtract of his Devotion, in the following Words; " I fear the Lord, the God of Heaven, who hath made the Sea, and the dry Land." Yet St. *Paul* aſſures us, that this great Creator and Proprietor of Heaven and Earth; this Object of divine Worſhip in all Ages of the ancient Church, is he—ο δι εαυτε καθαρισμον ποιησαμενος των αμαρτιων ημων, Verſe 3.—Now can we view the magnificent Syſtem of the Univerſe, the Immenſity of its Extent, the vaſt Variety of its Parts, the inimitable Accuracy of its Structure, the perfect Harmony of its Motions, together with the aſtoniſhing Energy and Effects of its mechanic Powers,—can we contemplate this World of Wonders, and with-hold ourſelves a ſingle Moment from aſcribing the Glory of incomparable Wiſdom, and matchleſs Perfections, to its Maker? Can we glance an Eye, or ſtart a Thought, thro' that ample Field of Miracles, which Nature in all her Scenes regularly exhibits, and ſtill conclude, that the Author of all takes too much upon him, when he advances the following Claim?

——————None I know
Second to Me, or like, equal much leſs. MILT.

Poſſibly, our ſceptical Gentlemen are ready to reply, "*We are far from denying that Chriſt made the World*; "*but we ſuppoſe, that he made it only as a miniſterial* "*Being*; *not by any Sufficiency of his own, but by a* "*Power delegated to him from the infinite Godhead.*"— But ſure the Abettors of this Opinion never conſidered that emphatical Paſſage, Παντα δι' αυτου, και εις αυτον εκτισται *. By whatever artful Evaſion they may think to elude the Force of the former Expreſſion, I cannot ſee what poſſible Eſcape they can contrive from the latter. It is plain from the philoſophical Principles of an Apoſtle, that the Univerſe was formed by Chriſt as the Almighty Artificer, for Chriſt as its final End: and is not this a Demonſtration, that Chriſt was not a mere Inſtrument, but the grand, glorious, ſelf-ſufficient Agent; the Alpha and Omega of all Things?

After all that has been ſaid upon this Text, will it be intimated, that I have been partial in my Examination of it? That the Sentence, which moſt particularly favours your Opinion, and looks with the moſt frowning Aſpect on mine, is paſſed over without Notice? Namely, where it is taught, That God anointed Chriſt with the Oil of Gladneſs above his Fellows †.—I reply, by owning, that theſe Words moſt undeniably imply Inferiority: they imply a State of Indigence, which wants ſomething, it has not naturally; a State of Impotence, which receives from another, what it cannot convey to itſelf. Surely then, this Clauſe muſt, according to all the Laws of juſt Interpretation, be referred to that Nature which admitted of ſuch Wants, and was ſubject to ſuch Infirmities. To aſcribe it to that Nature, which is characterized as God, would be

* Col. i. 16. † Heb. i. 9.

almoſt

almoſt as affronting to Reaſon, as it is to the Deity.—It is farther obſervable, that the very Expreſſion limits the Senſe to that Capacity of our Redeemer, in which others ſtood related to him as his Fellows. And can this be any other than the human?—Let me add one Word more, before I diſmiſs this Inquiry. Suppoſe I was to ſhift Sides in the Diſpute, and turn the Tables upon the Diſciples of *Arius*. Gentlemen, Since you take ſo much Pains to prove the Inferiority of our Lord Jeſus Chriſt, permit me to try, if I cannot outſhoot you in your own Bow. I will undertake to ſhew, on your own Principles, that he was inferior to Millions of created Beings. For this I have the poſitive and ſure Evidence of Scripture, We ſee Jeſus, who was made a little lower than the Angels *.—Theſe Gentlemen, I verily think, would have ſo much Regard for the Honour of a Perſon on whom their everlaſting All depends, as to anſwer with ſome becoming Spirit; you are to diſtinguiſh between what our Saviour was made occaſionally, and what he was originally. Though his human Nature was taken from a Claſs of Beings lower in Dignity than the Angels, yet his nobler and more exalted Nature was greatly ſuperior to them all.—Now, Sir, as we muſt have Recourſe ſometimes to this Diſtinction, our Adverſaries themſelves being our Judges and our Precedent, why ſhould we not carry it along with us continually. Without it, a Multitude of Texts appear perplexed in their Meaning, and claſh with other Scriptures; with it, they drop their Obſcurity, are diſentangled from their Intricacy, and harmonize intirely with the whole Tenor of ſacred Writ.

" *Another Scripture pointed out for Conſideration is*, 1 Cor. xv. 28." This, I confeſs, is a difficult, and admitting it was (to me at leaſt) an unintelligible Paſſage,

* Heb. ii. 9.

nay,

nay, directly repugnant to my Hypotheſis—what would be a rational Procedure in this Caſe? To renounce my Faith, becauſe I cannot reconcile it with one Scripture, though it ſtands ſupported by a copious Multiplicity of others? If, in debating on any Queſtion, there be five hundred Ayes, and but one No, I appeal to the Conduct of the Honourable Houſe of Commons, whether it be reaſonable, that the Point ſhould be carried by the ſingle Negative, in Oppoſition to ſo vaſt a Majority of Affirmatives? However, the State of our Doctrine is not ſo bad, nor this Text ſo diametrically oppoſite to it, as to deſtroy all Hopes of eſtabliſhing it with a *Nemine contradicente*.—The Apoſtle affirms, that, at the Conſummation of terreſtrial Things, when the State of human Probation ends, and the Number of the Elect is completed, "then ſhall the Son alſo himſelf be ſubject unto him that put all Things under him; that God may be all in all," *i. e.* according to my Judgment, the Son, at the Commencement of that grand Revolution, will entirely reſign the Adminiſtration of his mediatorial Kingdom: he will no longer act as an Advocate or Interceſſor, becauſe the Reaſons, on which this Office is founded, will ceaſe for ever; he will no longer as a High-Prieſt, plead his atoning Blood in Behalf of Sinners, nor as a King diſpenſe the Succours of his ſanctifying Grace, becauſe all Guilt will be done away, and the Actings of Corruption be at an End: he will no longer be the Medium of his People's Acceſs to the Knowledge and Enjoyment of the Father, becauſe then they will ſtand perpetually in the beatific Preſence, and ſee Face to Face, know even as they are known.—I may probably miſtake the Meaning of the Words; but whatever ſhall appear to be their preciſe Signification, this I think, is ſo clear as not to admit of any Doubt, that it relates to an incarnate Perſon; relates to him, who died for our Sins,

was

was buried, and rose again *. And can the Surrender of all Authority made by the Man Jesus Christ, be any Bar to his unlimited Equality as God?

" *You refer me to* Psal. viii. 5. lxxxii. 1, 6. Exod. " xxii. 28. *and add, these Texts prove that God signifies* " *in some Places King or Ruler.*"—I acknowledge, that the Word Elohim, in the aforecited Passages, signifies no more than Angels, Kings, or Rulers. But is this a Demonstration, that the Word Jehovah, the incommunicable Name, signifies no more than an Angel, a King, or a Ruler? This is the Conclusion our Adversaries are to infer: this the Point they are to make good, otherwise, their Attempts drop short of the Mark, fly wide from their Purpose. Because, it is plain from inconteſtable Authorities, that Jesus is Jehovah. This was hinted in a former Letter; and, if you please to compare *Isa.* vi. 3. with *John* xii. 41. you will find another convincing Evidence, that the Jehovah of the *Jews* is the Jesus of the *Christians.*— Besides, in all those Places, where the Term God is used to denote some created Being, invested with considerable Authority, or possessed of considerable Dignity, the Connection is such, as absolutely to exclude the Person, so denominated, from any Title to a divine Nature; whereas, when the Name God is applied to the second Person of the Trinity, it is connected with such Consequents or Antecedents, as necessarily include the Idea of Divinity and Supremacy. For Instance, when the Apostle recognizes the Deity of our Lord Jesus Christ, in those remarkable Words, *Rom.* ix. 5. " Who is God," lest this idle Piece of Sophistry should have any Room for Admittance, he adds a most determining Clause, " Over all, blessed for ever."—I have called it idle Sophistry, for really it is nothing else. Only

* 1 Cor. xv. 3, 4.

observe

obſerve the Proceſs of the pretended Argument, and you yourſelf will allow it no better an Appellation. What is deſigned for the Argument runs thus: Becauſe Rulers of Diſtinction have ſometimes the Title of Elohim, therefore Jeſus, who has the Title of Jehovah, is not very God, but only a Ruler of Diſtinction; or, the Word God, when neceſſarily determined by the Context to ſome ſubordinate Being, ſignifies a ſubordinate Being; therefore, the Word God, when neceſſarily determined by the Context to ſignify the ſupreme God, does not ſignify the ſupreme God, but only ſome ſubordinate Being.—Theſe are the mighty Reaſonings; ſuch the formidable Artillery, with which the Adherents of *Arius* attack the Divinity and Equality of our Saviour. May the Arms of our foreign Enemies, and inteſtine Rebels, be made, in their Kind, of ſuch Metal, conſiſt of ſuch Strength! and I may venture to addreſs my Countrymen in *David*'s encouraging Language, Let no Man's Heart fail, becauſe of them.

I hope it will not be objected, that I have ſometimes miſtook the particular Point to be diſcuſſed, and confounded the Divinity of our Lord with his Equality to the Father.—I own, I have not been ſcrupulouſly careful to preſerve any ſuch Diſtinction, becauſe I am perſuaded it is perfectly chimerical. Whoever admits the former, grants the latter. The one cannot ſubſiſt without the other, or rather, they are one and the ſame Thing. To be equal with the Father is to be divine, and to be divine, is to be equal with the Father. —An inferior Deity, was a Notion that paſſed current in the Heathen World, but we have not ſo learned the divine Nature, as to adopt it into our Creed. It is a Propoſition that confutes itſelf. The Predicate and Subject are ſelf-contradictory. God certainly means a Being of incomparable, unparalleled Glory and Perfection.

fection. No one will dare to give a lower Definition of the Godhead. Yet this the firſt Term of the Sentence affirms, the ſecond denies.—Whenever I hear the awful Word God, I form an Idea of a Being poſſeſſed of abſolute Supremacy. Inferiority is altogether as inconſiſtent with my Apprehenſion of the Godhead, as a limited Extenſion is with Immenſity. The Schoolmen's Maxim is ſtrictly true when applied to the divine Nature, that his Properties and Excellencies, *Non recipiunt magis aut minus.*—Beſides, Sir, is there not another apparent Inconveniency, another inextricable Difficulty, attending this ſuperfine Diſtinction? Does it not ſuppoſe, inſtead of diſtinct Perſons, diſtinct Beings, diſtinct Eſſences? That which is inferior cannot be the very ſame with its ſuperior. Identity, in this Caſe, conſiſts not with Inequality. The Conſequence of this Tenet is Polytheiſm.

For my Part, I lay it down as an inconteſtable Principle, ſuch as Reaſon and Scripture concur to eſtabliſh, That whatever, whoſoever is God, muſt be abſolutely ſupreme.—I then proceed to examine, whether the divine Names, Attributes, Honours; thoſe which are incommunicably divine, which flow from the divine Eſſence, which cannot comport with a finite Exiſtence, but are the ſole Prerogative of the unequalled God—whether theſe are in Scripture clearly aſcribed to the ſacred Perſon of the Son—if they are, my Reaſon requires me to believe that he is very God, and co-equal with the Father. My Reaſon, in her ſedateſt Moments, aſſures me, that Scripture cannot deceive, though I may be unable to conceive. My Reaſon declares, that I ſhall be a Rebel againſt her Laws, if I do not ſubmit to this Determination of Scripture, as deciſive, as infallible.

I am, *&c.*

LET-

LETTER XXIII.

On the Holy Ghoſt being the Object of religious Worſhip.

Weſton-Favell, March, 1745-6.

Dear Sir,

IN a former Letter, I conſidered, whether the bleſſed Spirit is really a diſtinct Perſon—whether this Perſon is truly and properly God—it appeared from a Variety of Scriptures, that both theſe Queſtions were to be reſolved in the Affirmative.—Theſe Preliminaries being ſettled, I would hope, with ſome Perſpicuity of Reaſon, and Strength of Argument; I now proceed, in Conſequence of my Engagement, to examine Mr. *Tomkins*'s Objections againſt the received Cuſtom of addreſſing divine Worſhip to this divine Being.

The Author, I freely acknowledge, writes with a great Appearance of Integrity; with a calm and decent Spirit of Controverſy; and with a very plauſible Air of Truth. As the Subject of his Inquiry is of the higheſt Dignity and Importance, as his Method of managing the Debate is, to ſay the leaſt, by no Means contemptible, I cannot forbear expreſſing ſome Surpriſe, that none of the ingenious Diſſenters, to whom the Piece is particularly inſcribed, have thought proper to intereſt themſelves in the Diſpute, and either confute what is urged, or elſe (like Perſons of that inviolable Attachment to the pure ſcriptural Worſhip, which they profeſs) recede from the Uſe of their allowed Doxologies.

For my Part, as I firmly believe it a proper Practice to worſhip the Son, as we worſhip the Father, and to worſhip the Holy Ghoſt, as we worſhip the other Perſons of the undivided Trinity, I am ſo far from diſ-

approving,

approving, that I admire our cuſtomary Doxology, and think it a very noble and inſtructive Part of our ſacred Service. Noble, becauſe it exhibits one of the grand Myſteries, and glorious Peculiarities of the Goſpel; inſtructive, becauſe it ſo frequently reminds the Worſhipper of a Point which it ſo greatly concerns him to believe, and which is fitted to inſpire the brighteſt, the ſtrongeſt Hopes, of final, of complete Salvation.

But leſt this Perſuaſion ſhould be deemed the crude Production of early Prejudice, rather than the mature Fruit of ſedate Conſideration, we will very readily hear whatever can be alledged againſt it; and not willingly ſecrete one Objection, or miſrepreſent one Argument, occurring in the Enquiry.

" Let it be ſuppoſed," ſays our Author, " that the Holy Spirit is one of the Perſons of the Godhead; I ſtill query, what Warrant Chriſtians have for a direct and diſtinct Worſhip of this third Perſon in the Godhead," (page 1.)—I ſhould think, there can be no reaſonable Doubt, whether Worſhip is to be paid to the Divinity. " Thou ſhalt worſhip the Lord thy God," is a Law of inconteſtable Authority, and eternal Obligation.—As for the Circumſtances of Worſhip included in its being direct, this cannot alter the Caſe, nor render the Practice improper. According to my Apprehenſion, all true and genuine Worſhip is direct. If it be addreſſed to the divine Object at ſecond Hand, it has more of the Nature of Idolatry, than Worſhip. Such is the religious Foppery of the Papiſts, who will not apply directly to the Father of everlaſting Compaſſions, but adore God as it were by Proxy.—With Regard to the Diſtinctneſs of the Worſhip, this depends entirely upon the Scripture's diſtinguiſhing their Perſons. If this be clearly done, the Diſtinctneſs of Worſhip is properly authorized, and the Fitneſs of it fol-

lows of Courſe. If the inſpired Writers aſſure us, that the Father is God, this is a ſufficient Warrant to pay divine Honours to the Father. If the inſpired Writers affirm, that the Son is God, this is a ſufficient Ground for aſcribing divine Honours to the Son. If the ſame inſpired Writers declare, that the Holy Ghoſt is God, we need no clearer Warrant, nor can we have a louder Call, to pay him our devouteſt Homage.—In a Word, it is the Voice of Reaſon, it is the Command of Scripture, it is founded on the unalterable Relations of Things, That Worſhip, direct Worſhip, diſtinct Worſhip, all Worſhip, be rendered to the Deity.—So that the Divinity of the Holy Ghoſt, excluſive of any Apoſtolical Precept or Example, is an incomparably better Reaſon for aſcribing divine Honours to this ſacred Perſon, than the bare Want of ſuch Precept or Example, can be a Reaſon to juſtify the Omiſſion, or condemn the Performance of it.

I am no Advocate for implicit Faith in any human Determination or Opinion. Should I ſee whole Sects, or whole Churches, in a glaring Error, ſuch as I can prove from Scripture to be palpably wrong, and of pernicious Tendency, I would make no Scruple to remonſtrate, diſſent, and enter my Proteſt. But in a Caſe, which Mr. *Tomkins* himſelf (page 2. line 19.) allows to be of a dubious Nature; where I have no poſitive Proof from God's holy Word, that the Practice is unlawful, or improper; I cannot but apprehend, that it becomes a modeſt Perſon, diffident of his own Judgment, to acquieſce in the general, the long continued Uſage of all the Churches.—This is urged by an inſpired Writer as a forcible Motive for rejecting a Practice, and why ſhould not I admit it as a Motive of Weight for adhering to a Practice? We have no ſuch Cuſtom,

Cuſtom, neither the Churches of God *, was an Apoſtolical Argument. And, in an Inſtance, where we are not precluded by any Prohibition of Scripture, I think, the Reaſoning is equally concluſive, if changed to the Affirmative, We have ſuch a Cuſtom, and the Churches of God.—Was I to ſettle my Opinion, and adjuſt my Conduct, with Regard to ſuch a Point, I ſhould be inclined to argue in the following Manner: I cannot bring one Text from the ſacred Writings, which forbids the Uſage; and as it is unanimouſly practiſed by devout Perſons of almoſt every Denomination; as it has been the received, the uninterrupted Practice of the Chriſtian Church for more than a thouſand Years; who am I, that I ſhould diſturb the Peace, or ſeparate myſelf from the Communion of the Church, for a Procedure, which ſuch Multitudes of excellent Perſons maintain to be conſonant, and which I cannot prove to be contrary, to the Senſe of Scripture? Who am I, that I ſhould fancy myſelf to have more of the Mind of God, than the whole united Church of true Believers, eminent Saints, and illuſtrious Martyrs?

"But there is no Precept for this Worſhip in Scripture," (Page 1.) And Dr. *Owen* affirms, "That a divine Command is the Ground (he means, I preſume, the only Ground, or elſe the Quotation is nothing to our Author's Purpoſe) of all Worſhip." (Page 25.)—Dr. *Owen*'s Character, I own, is conſiderable, as well as his Aſſertion peremptory; but yet I cannot prevail on myſelf to ſubmit to his *ipſe dixit* as an Oracle, nor reverence his Judgment as infallible.—I would aſk the Doctor, What divine Command the Heathens ever received to worſhip the bleſſed God? I know of no verbal or written Precept. But they ſaw their Warrant included in their Wants, they perceive their Obligation

* 1 Cor. xi. 16.

reſulting from the divine Attributes.—Will Dr. *Owen* maintain, That no Worſhip was expected from the Pagans? That they had been blameleſs, and acted according to the Principles of their Duty, if they had withheld all Acts of Veneration from the Deity? No, ſurely, St. *Paul*, in declaring them faulty, for not worſhipping the Almighty in ſuch a rational Manner, as was ſuitable to his pure and exalted Nature, clearly intimates, that it was their Duty both to worſhip, and to worſhip aright. It is not ſaid by the Apoſtle, though it is the Conſequence of the Doctor's Poſition, that they ought to have refrained from all Worſhip, and not have meddled with Matters of Devotion, till they received an authentic Warrant from Revelation. The inſpired Caſuiſt grounds his Duty, in this Particular, upon the eternal Power and Godhead (*Rom.* i. 20.) of the ſupreme Being, which were diſcoverable by the Exerciſe of their Underſtandings, and from a Survey of the Creation.—In Conformity to the Apoſtle's Sentiments, I ſhould rather place the Foundation of religious Worſhip in the Glories, the Mercies, the unſearchable Riches of the Almighty Majeſty. Theſe, together with the Relation which dependent Creatures bear to this all-producing, all-ſuſtaining, infinitely beneficent God, are the grand Warrant to authoriſe Addreſſes of Adoration. Theſe are Reaſons prior to all expreſs Revelations, and would have ſubſiſted, if actual Commands had never been given. If this be not true, what will become of all Natural Religion?—Scripture, indeed, has declared explicitly the binding Nature of theſe Motives; Scripture, like a ſacred Herald, had promulged what God fore-ordained, what Reaſon had decreed, what neceſſarily flowed from the Habitudes of Perſons and Things. Or, to repreſent the Point in another Light, The Perfections of the Godhead are the original, the inviolable Obligation to all Expreſſions of Homage and Devotion;

tion; to ratify this Obligation, and impart to it all poſſible Solemnity and Sanction, Scripture has added the broad Seal of Heaven.—If this be right Reaſon, and if the Holy Ghoſt be really God, his all-ſufficient Excellencies, and my State of Dependence, are a proper Licence, or rather a virtual Mandamus, for the Applications of Prayer, and the Aſcriptions of Praiſe. Grant this one Propoſition, relating to the Divinity of the bleſſed Spirit, and admit that his Eternal Power and Godhead are a ſufficient Ground for religious Worſhip, and we ſhall find ourſelves unavoidably determined. We muſt rebel againſt our Reaſon, muſt violate the Dictates of our Conſcience, muſt act in Oppoſition, not to one particular Text, but to the main Tenour and Scope of the whole Scripture, if we do not render all the Service, yield all the Reverence, due to a glorious Being, in whom we live, move, and exiſt.

But ſtill we are told, in various Places, again and again we are told, "That there is no expreſs Warrant." —Prodigious Streſs is laid upon this Word expreſs, the whole Force of the Objection ſeems to terminate on this Point. There is no expreſs Warrant, therefore, it is an unwarrantable Practice.—For my Part, I have not Diſcernment enough to perceive the Concluſiveneſs of this arguing: I muſt beg Leave to deny the Conſequence of ſuch a Syllogiſm. For if the Senſe of various Scriptures has made it a Duty, this is Warrant enough, though it be not particularly enjoined, or tolerated in Form. This Maxim our ingenious Author will admit in other Caſes, and why not in the preſent? There is no expreſs Command to add any Prayer at the Celebration of Baptiſm. When our Lord inſtituted the Ordinance, he only delivers the Form of Initiation into the Chriſtian Church, without any Preſcription relating to concomitant Prayer. When *Philip* adminiſtered

niſtered this Sacrament to the Eunuch, there is no mention of any Addreſs to the Amighty, pertinent to the Occaſion. I cannot recollect, that any of the holy Writers either inform the World, that they practiſed ſuch a Method themſelves, or ſo much as intimate, that they would adviſe others, in ſucceeding Ages, to accompany this Solemnity with ſuitable Devotions.— But though we have no poſitive Injunction, we have the Reaſonableneſs of the Thing, for our Plea. Other Scriptures, that virtually, though not explicitly, recommend it, are our Warrant. "In every Thing," ſays St. *Paul*, "let your Requeſts be made known unto God:" conſequently, in this ſacred and important Thing.

I muſt again declare, that I can by no Means aſſent to our Author's grand *Poſtulatum*, That nothing in the Way of divine Worſhip is allowable, but what has an expreſs Warrant from Scripture. Becauſe virtual Warrants, are Warrants; conſequential Warrants, are Warrants. Our Objector muſt maintain this in ſome Inſtances, and why ſhould he diſclaim it in others? To be conſiſtent in Conduct, is ſurely eſſential to the Character of an impartial Enquirer after Truth. Shall ſuch an one ſometimes reject an Argument as weak and inſignificant, becauſe it happens to be illative only, and not direct; and at other Times urge it as cogent and irrefragable? I will mention one very memorable Particular of this Nature; that is the Caſe of the Lord's Day. Why does Mr. *Tomkins* transfer the Sanctification of a particular Day from the ſeventh to the firſt? Has he any expreſs Command in Scripture, any expreſs Warrant from Scripture, for this Alteration? If he has, let him produce it. I muſt own, I have none but conſequential Warrants: Warrants formed upon Concluſions, and derived from ſome remarkable Scriptures. But theſe not near ſo numerous, nor near ſo ponderous, as thoſe which concur to eſtabliſh the Divinity

Divinity of the Holy Ghoſt. Now if an expreſs Warrant be not needful in the one, why ſhould it be ſo rigorouſly inſiſted on in the other Duty?—If then this leading Principle of our Author's be falſe or precarious, what Truth, what Certainty can there be in any, in all his Deductions from it? If the Ground-work be unſubſtantial, and the Foundation fall, what Solidity can there be in the Superſtructure? How can the Building ſtand?

Poſſibly Mr. *Tomkins* may reply, "The Example of the Primitive Church determines this Point." We find, it was the Cuſtom of the earlieſt Antiquity, to obſerve the Chriſtian Sabbath on the firſt Day of the Week; and therefore have very good Reaſon to believe, that the Uſage was eſtabliſhed by Apoſtolical Authority.—And may not I ſay the ſame, with Regard to the Cuſtom of aſcribing Glory, and rendering Adoration, to the third Perſon of the Trinity? *Juſtin Martyr*, the moſt ancient and authentic Apologiſt for Chriſtianity, who is next in Succeſſion, and next in Credit to the *Patres Apoſtolici*, he declares expreſsly, That it was the received Cuſtom of the Chriſtian Church, in his Days, to worſhip the Holy Ghoſt. His Words are Πνευμα προφητικον, οτι μετα λογε τιμωμεν, αποδειξομεν. You perceive, he not only avows the Thing, but vindicates its Reaſonableneſs and Propriety.—Perhaps, ſome captious Critic may inſinuate, That it is Matter of Doubt, whether the Word--τιμωμεν—implies divine Honours.—I wave all Attempts to prove this Point from the Original of the New Teſtament, becauſe, to obviate ſuch an Objection, we have another Paſſage to produce from the ſame Saint, Father, and Martyr.--Πνευμα προφητικον σεβομεθα και προσκυνεμεν, *Apol.* 1. Can any Expreſſions be imagined more forcible in their Signification, or more appoſite to our Purpoſe? They import the higheſt Acts of Adoration,

and yet they describe the Regards which were paid by the purest Antiquity to the Holy Ghost.—Will it still be suggested, That *Justin* makes no mention of offering up Prayers; or addressing Praises? I answer, This he must certainly mean, because no one can be said—σεβεσθαι και προσκυνειν τον Θεον η το Πνευμα—who withholds Praise, or restrains Prayer. These particular Instances are as necessarily implied in those general Terms, as the Species is included in the Genus.

You will please to observe, that this amounts to a great deal more than Mr. *Tomkins*, (Page 17.) not very ingenuously suggests, *viz.* "A few Hints that learned Men have found, in the primitive Ages, of the Ascription of Praise to the Holy Ghost." It seems also entirely to overthrow what, in another Place, he advances (Page 26.) not very consistently with Truth, *viz.* "That there is so little Appearance of the Observance of such a Custom, for so many Ages of the Christian Church."—Few Hints and little Appearance! Can a clear and determinate Declaration, made by a Writer of the most unquestionable Veracity, concerning the unanimous, the universal Practice of the ancient Church—can this Evidence, with any Fairness or Equity, be rated at the diminutive Degree of Hints and little Appearance?

As to what is remarked relating to the Corruption of the early Writers, the Interpolations, or Alterations made by careless Transcribers, (Page 17.) this seems to be a most empty and jejune Insinuation. It is what will serve any Side of any Debate. It is opposing Hypothesis to Fact; precarious and unsupported Hypothesis, to clear and undeniable Fact. This sure is catching, not at a Twig, but at a Shadow.—I never could like Dr. *Bentley*'s *Oscitantia & Hallucinatia Librariorum*, even in his Animadversions on Heathen Authors: because

becauſe it was an Outcry fitted for any Occaſion, a Charge ever ready at Hand, and equally ſuited to diſcountenance Truth, or detect Error. Much leſs can I think it ſufficient to overthrow the Teſtimony, or invalidate the Authenticity of our ancient Chriſtian Writers.—Would a bare Inuendo (and Mr. *Tomkins*'s is no more), and that from an intereſted Perſon, without any the leaſt Shew of Proof; would this be admitted, in a Court of Judicature, to ſuperſede the plain, the ſolemn Depoſition of a credible Witneſs? Superſede it? Quite the reverſe. It would convince the Judge, and teach the Jury, that the Cauſe muſt be extremely wrong, utterly unſupportable, ſince Artifices ſo weak and tranſparently fallacious were uſed in its Defence.

But, it is frequently objected, That no mention is made, no Warrant is to be found for diſtinct Worſhip. The aforecited Writer, and the whole Scripture is ſilent upon the Article of diſtinct Worſhip. And the Reader is led to ſuppoſe, that there is ſome mighty Difference between diſtinct, and I know not what other Kind of Worſhip.—Why does our Author harp ſo inceſſantly upon this String? Whence ſuch irreconcileable Averſion to this Quality of Worſhip? One would almoſt ſuſpect, he was conſcious, that ſome Worſhip ſhould be paid, but could not digeſt the Doctrine, nor ſubmit to the Payment of diſtinct Worſhip.—I muſt reply once for all, that if any Worſhip be due, diſtinct Worſhip cannot be improper; much more if all Worſhip (which, I apprehend, is included in *Juſtin*'s Words, and follows from the Divinity of the bleſſed Spirit) be requiſite, diſtinct Worſhip cannot be unwarrantable.

Another grand Argument, urged by our Enquirer, is, "That the Apoſtles, as far as appears, never practiſed this Worſhip of the Holy Ghoſt themſelves, nor recommended it to others," (Page 2.)—He ſhould, by

all means, have printed as far as appears in Italics, or Capitals. Becauſe then the Reader would have apprehended more eaſily the uncertain Foundation on which the Reaſoning is built.—But though this Particular, relating to the Practice of the Apoſtles, does not appear, one Way or the other, yet our Author in his 4th Page, and elſewhere, concludes from it as aſſuredly as if it ſtood upon authentic Record. "For, ſays he, if we admit, that the Reaſon of Things is ſufficient to eſtabliſh this Practice, it will prove too much;" it will, undoubtedly, if it proves any Thing, prove it a Duty to pay ſuch Worſhip to the Holy Spirit; and, conſequently, that the Apoſtles were defective, either in not ſeeing this Reaſon of Things as well as we, or not practiſing according to it. Does he not here ſuppoſe, the Apoſtolical Omiſſion an acknowledged, undoubted Point? which, a few Lines before, he had confeſſed to be dubious and unapparent.

However, not to inſiſt upon this little ſelf-contradicting Slip, I would aſk, What Reaſon has Mr. *Tomkins* to conclude, that the Apoſtles omitted this Uſage, which the Chriſtian Churches have adopted? Do they ever declare, or ſo much as hint, that they are determined to omit it? Do they ever caution their Converts againſt it, as a dangerous Errour? Is there any ſuch Memorial preſerved, or any ſuch Caveat lodged, in their ſacred Writings?—Now, to argue in our Author's Strain: If it was ſo unjuſtifiable a Thing to addreſs Praiſe, or put up Prayer to the Holy Ghoſt, there could not be a more neceſſary Precaution, than that the Apoſtles, thoſe careful Inſtructors, ſhould have warned their People of the Miſtake; eſpecially, ſince it was ſo extremely probable, ſo almoſt unavoidable, that they would fall into it. For I appeal to the whole World, whether a conſiderate Perſon would not naturally judge it reaſonable, whether a devout Perſon would not feel a forcible Inclination,

to

to worſhip that venerable Name, into which he was baptized; and to praiſe that beneficent Being, who is the Author of ſo many ineſtimable Bleſſings. Yet though this is ſo apparently natural, ſuch as the Apoſtles could not but foreſee was likely to happen, they ſay not a Syllable, by Way of Prevention; they take no Care to guard their Converts againſt ſuch a Practice. A pregnant Sign, that it is allowed by divine Wiſdom, and chargeable neither with Superſtition, nor Idolatry.

But our Author, to corroborate his Argument, adds, "To ſuppoſe the Apoſtles directed any explicit Worſhip to the Holy Ghoſt, though we have no mention of it in Scripture, where yet we meet with frequent Doxologies of theirs, and Addreſſes by Way of Prayer or Petition" would be an unreaſonable Preſumption.—I cannot accede to this Aſſertion. The Doxologies and Prayers of the Apoſtles, recorded in Scripture, are only occaſional and incidental; inſerted as the Fervour of a devout Spirit ſuggeſted, in the Body of their doctrinal and exhortatory Writings. Now the Omiſſion of ſuch a Practice in Writings, which were compoſed with a View of inſtructing Mankind in the great Fundamentals of Chriſtianity, which were never intended as a full and complete Syſtem of Devotions—The Omiſſion of this Practice in ſuch Writings, can be no fair or concluſive Argument for its being omitted in their ſtated Acts of public Worſhip. If, indeed, the Apoſtles had, in their epiſtolary Correſpondence, drawn up a Form of Devotions; had declared that in them was comprized a perfect Pattern of devotional Addreſſes, proper to be offered to the Deity; that all Acts of Worſhip, which deviated a Jott or Tittle from that preſcribed Form, were unwarrantable;—if ſuch a Compoſition had been tranſmitted from the Apoſtles, and we had formed no ſuch Addreſſes therein, as thoſe for which we are pleading, I ſhould then allow a good deal of Force in the Argument

ment drawn from the Apoſtolical Omiſſion. Though, at the ſame Time I could not be able to forbear wondering at the Inconſiſtency of their Doctrines, which teach us that the Holy Ghoſt is God, and of their Worſhip, which refuſes him divine Honours.—But, I think, as the Caſe ſtands, no ſolid Argument, nothing but a ſpecious Cavil, can be formed from this Circumſtance of its being unpractiſed in the Writings of the Apoſtles.

" It does not appear that the Apoſtles addreſſed diſtinct Worſhip to the bleſſed Spirit; therefore we conclude, that they actually addreſſed none." As though Fact and Appearance were convertible Terms.—I am ſurprized, that an Author of Mr. *Tomkins*'s Penetration can prevail upon himſelf to be ſatisfied, or ſhould offer to impoſe upon his Readers, with a Deduction ſo very illogical. Is the not appearing of a Thing, a certain Argument, or indeed any Argument at all, for its not exiſting? It does not appear, that there are Mountains, or Groves, or Rivers beneath our Horizon. It does not appear, that there are any ſuch Veſſels as Lymphatics, any ſuch Fluid as the Chyle, in theſe living Bodies of ours. But by comparing them with others that have been diſſected; and by reaſoning from indiſputable Principles, relating to the Animal Œconomy, we aſſure ourſelves of the Reality of both theſe Particulars.—Conſider, Sir, into what unnumbered Abſurdities, and evident Falſhoods, this way of arguing would betray us, if purſued in all its Conſequences. It will prove, if we once admit it as a Teſt of Truth, that nothing was tranſacted by ſcriptural Men, but what is particularly recorded in Scripture Hiſtory. I no where read *Iſaac* circumciſed his Son *Jacob*, or inſtructed his Houſhold after the Example of his Father *Abraham*. But ſhall we infer, from the Silence of Scripture, with regard to theſe Matters, that he never conformed to the former Inſtitution, nor performed the latter Service? I ſhould

ſhould much rather believe that, as he bears the Character of a godly Man, he walked in both theſe Statutes and Ordinances of the Lord blameleſs. And, ſince the Apoſtles uniformly agree in this grand Premiſe, That the Holy Ghoſt is God, it ſeems much more reaſonable to conclude from hence, that they paid him direct Worſhip, than from their bare Silence to infer, that they neglected this Practice.—I no where read in the ſacred Writings, that St. *Peter* ſuffered Martyrdom, or ſealed the Teſtimony of Chriſt with his Blood. But muſt we, on this Account, perſuade ourſelves, that he was not one of the noble Army of Martyrs? No, you will ſay; it is very ſuppoſable, that he laid down his Life for his Saviour, even though this Event is not expreſsly recorded, becauſe our Lord clearly predicts it, when he informs him, by what Death he ſhould glorify God. And may not I reply, with Parity of Reaſon, it is very ſuppoſable, that the Apoſtles, in their ſolemn Devotions, addreſſed direct diſtinct Worſhip to the Holy Ghoſt, becauſe their declaring their Belief in his Perſonality and Divinity, was a ſtrong Intimation that they ſhould, was a Sort of Prediction that they would, render all Kinds of Homage and Adoration to him.—Upon the whole, if this be a mere Preſumption, no better than a *gratis dictum*, That the Apoſtles did not worſhip the Holy Ghoſt, then all the ſpecious Arguments, derived from hence, drop of courſe.

Our Objector ſtill inſiſts, "That this is not a neceſſary Part of Chriſtian Worſhip," (Page 2.)—Be pleaſed to obſerve, how he departs from his firſt Propoſal. His firſt Enquiry, that which the Title-Page exhibits, was, Whether this be warrantable; then, with an evaſive Dexterity, he ſlips into another Topic, and maintains, that it cannot be neceſſary. Whether this be Tergiverſation or Inaccuracy, I ſhall not ſtay to examine; but muſt

muſt aſk Mr. *Tomkins*, What Reaſon he has for this poſitive Determination, that it cannot be neceſſary?—Becauſe, on the contrary Suppoſition, "We ſhall condemn the Apoſtles, as guilty of a great Omiſſion," (Page 2.)—This Argument the Author uſes more than once, therefore, I may be excuſed in replying to it once again. We can have no Pretence to condemn the Apoſtles, till we have undeniable Proof that there was ſuch an Omiſſion in their Conduct. Who can aſſert, who dares maintain, that, when the Apoſtles were met together in the holy Congregation, for large, ſolemn, copious Devotion, they never recognized the Divinity of the three ſacred Perſons, never addreſſed diſtinct Acts of Praiſe or Invocation to each reſpectively? This Mr. *Tomkins* may perſiſt in ſuppoſing; but after all he can ſuggeſt, in Vindication of this Principle, it will amount to no more than a bare Suppoſal. I may, at leaſt, as fairly ſuppoſe the very reverſe: and, I think, have the Suffrage of Reaſon, the Analogy of Scripture, the Conſent of the pureſt Antiquity on my Side.—However, in Caſe Mr. *Tomkins* had demonſtrated, by inconteſtible Evidence, that the Practice under Conſideration cannot be neceſſary, does he confine himſelf, in every Inſtance, to what is ſtrictly neceſſary? Does he not allow himſelf in what is expedient? Could I not mention various Particulars, which are not abſolutely neceſſary, but yet they are decent and uſeful; they contribute to the Beauty and Harmony of Worſhip, to the Comfort and Edification of the Worſhippers? Perhaps, it may not be neceſſary to particularize in our Devotions the preſent Diſtreſs of our Nation, and to form particular Petitions ſuitable to our national Exigencies, or particular Thankſgivings accommodated to our national Deliverances. But ſince this is very expedient; ſince it tends to beget in all a more lively Senſe of our Dependence on divine Providence; ſince

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it is a moſt emphatical Method of aſcribing to the ſupreme Diſpoſer the Glory of all our public Mercies; this Practice is very becoming, very proper, very uſeful. Should I plead, in Oppoſition to this Cuſtom, that it is not abſolutely neceſſary. Your Prayers may be acceptable to God, and beneficial to your Country, without ſuch particularizing. St. *Paul* gives no expreſs Command, ſets no explicit Example of any ſuch Uſage. There is no Precedent from any of the Apoſtles, where the Affairs of the State, under which they lived, are particularly diſplayed before God in humble Supplication. —Would Mr. *Tomkins* think this a ſufficient Reaſon for him in his private, or for Miniſters in their public Devotions, to diſcontinue the Practice? No, verily: the Propriety, the Expediency of the Thing, would juſtify and aſcertain its Uſe, even though no ſcriptural Pattern had recommended, no ſcriptural Precept enjoined it.

It is affirmed, (Page 5.) "That the Addreſſes of the New Teſtament are always made to the Father, or to the Son:" and it is added, (Page 10.) "That there is neither Rule nor Example in it for worſhipping any other Perſon whatever."—This Point our Author affirms with a very poſitive Air, as though it were incapable of being controverted. And therefore, often builds Aſſertions on it, often makes Deductions from it. Suppoſe it was an undeniable Truth, I think we have ſhewn, that it can be no ſatisfactory Proof, that in all the enlarged Devotions of the Apoſtles, no Addreſſes were offered to the bleſſed Spirit, becauſe a few ſhort Ejaculations made no explicit mention of him.—But this Aſſertion, perhaps, upon a cloſer Examination, may appear too bold and unjuſtifiable; ſomewhat like the Poſition which has been advanced with regard to the Sentiments of the primitive Writers, and Practice of the primitive Church. It might be proper to conſider,

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on this Occaſion, 2 *Theſſ.* iii. 5. "The Lord direct your Hearts into the Love of God, and Patience of Chriſt." This you will allow to be a Prayer of Benediction. You will alſo obſerve, that here is particular mention of three Perſons. The Lord, who is the Object of the Invocation, and Beſtower of the Bleſſing, is neither the Father, nor the Son. And who then can it be, but the Holy Ghoſt? whoſe amiable Office it is, to ſhed abroad the Love of God in our Hearts *.—It will not, I preſume, be intimated, that this is the only Paſſage of the Kind. For, were it the only one, yet where the Evidence is infallible, we need not the Mouth of two or three Witneſſes to eſtabliſh the Matter in Debate. However, for further Satisfaction, we may conſult 1 *Theſſ.* iii. 11, 12, 13. 2 *Theſſ.* ii. 16. If we conſider theſe Texts in Conjunction with thoſe Scriptures which ſpeak of the Holy Ghoſt as a diſtinct Perſon, we ſhall perceive a beautiful Propriety, and a particular Emphaſis, in underſtanding the Verſes as mentioning the ſacred Perſons ſeverally. The latter Text eſpecially, conſidered in this View, is extremely pertinent, has a very admirable Propriety, and agreeably to a Maxim laid down by a great Maſter of correct Writing:

Reddere Perſonæ ſcit convenientia cuique.

Our Lord Jeſus Chriſt himſelf, and God, and our Father, who hath loved us, and given us everlaſting Conſolation, and good Hope through Grace, comfort your Hearts, and eſtabliſh you in every good Word and Work. Suppoſing the three Perſons implored in this Supplication, every Thing that is attributed to each, has a perfect Conformity with that Part, which each is repreſented as acting, in the bleſſed Work of Redemption, *e. g.* "Our Father, who hath loved us; for God ſo loved the World," ſaith St. *John*, "that he

* Rom. v. 5.

gave

gave his only-begotten Son." " God, the Holy Ghoſt, who hath given us everlaſting Conſolation;" for it is the peculiar Office of the bleſſed Spirit to adminiſter Comfort, called therefore the Paraclete. " Jeſus Chriſt, who hath given us good Hope through Grace;" " we have Hope in Chriſt," ſaith the Apoſtle to the *Corinthians*, and nothing is more frequently celebrated, by the Apoſtolical Writers, than " the Grace of our Lord Jeſus Chriſt."—Behold then a Pertinency, a Beauty, a ſignificant Diſtinction, and an exact Harmony between all the Parts of this Verſe, if taken in our Senſe; but a ſtrange, confuſed, tautological Kind of Diction, if you diſallow, that the three divine Perſons are diſtinctly applied to.

Page 6. It is ſuggeſted, " That we may incur the Reſentment of the other two Perſons, as ſhewing a Neglect or Diſreſpect to them, if, of our own Heads, we ſhould in any peculiar and diſtinguiſhing Form, worſhip the Father."—This, ſure, is a moſt unworthy Inſinuation, as though the infinitely ſublime and glorious Perſons of the Godhead were meanly ambitious, or weakly jealous. This is meaſuring the Deity, not by our Reaſon, which is a very incompetent Standard; not by our Senſes, which are ſtill more inadequate Judges; but even by our ſordid and vile Affections.—But not to inſiſt upon this groſs Error; not to aggravate this Affront offered to the adorable Trinity; this Intimation, and others of the like Strain, ſeem to be founded on a great Miſtake, with relation to the Nature of the Godhead. The Eſſence is one, though the Perſons are diſtinct. So that whatever Honour is paid to any Perſon is paid to the one undivided Eſſence. If we call Jeſus the Lord, St. *Paul* aſſures us, it is to the Glory of God the Father. Whoever ſees the Son, our Saviour himſelf declares, ſees the Father alſo, (*i. e.*) whoever has a right Underſtanding of the Son, and

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ſees by Faith his divine Excellencies; that Man ſees, is acquainted with, the Perfections of the Father alſo. And for this obvious Reaſon, becauſe the Father and Son are one. And will not this hold good with regard to the Holy Spirit?—If ſo, whatever Honour is paid to one, is paid to all the three ſacred Perſons: or rather whatever devout Aſcriptions of Praiſe are addreſſed to either of the divine Perſons, they are addreſſed to the one living incomprehenſible God.—I wiſh Mr. *Tomkins* had attended to this Conſideration. It might have guarded him againſt ſome other unwary Expreſſions, which imply the Notion of Polytheiſm; particularly that in Page 10. where he tells us, "That the Scripture ſets forth the Father and the Son as the Objects of Worſhip." I cannot find any ſuch Repreſentation in Scripture. The Scripture is uniform and conſiſtent, and ſpeaking of but one God, ſpeaks of but one Object of divine Worſhip, *viz.* the infinite Deity, diſtinguiſhed by a threefold Perſonality. This may ſeem ſtrange; but ſince we have the Saviour's Word, and the Apoſtle's Evidence, to ſupport the Tenet, it ſhould, methinks, be admitted as true. This may ſeem ſtrange, but is it therefore to be rejected as falſe? At this rate, we muſt deny the Exiſtence of a thouſand Phænomena in Nature; we muſt explode as Impoſſibilities numberleſs apparent Facts.

Page 7. The Inquirer advances a very unaccountable Propoſition. "It ſhould ſeem, ſays he, that the Son of God had quitted for that Time (during his Humiliation) his Claim to divine Worſhip; though it ſhould be granted that he did receive divine Worſhip before." —I muſt aſk with the *Jewiſh* Ruler, "How can theſe Things be?" Can God abandon his Divinity? Can he ceaſe to be ſupremely great and good? Is he not, I would not ſay by the Neceſſity, but by the abſolute Perfection of his Nature, To-day, and Yeſterday, and for

for ever the ſame? If ſo, it ſeems impoſſible, that Creatures ſhould, for ſo much as a ſingle Inſtant, be releaſed from the Duty of Adoration; it ſeems impoſſible, with Reverence be it ſpoken, that God ſhould relinquiſh his Claim to their profoundeſt Homage. This would be to deny himſelf; which the Apoſtle reckons among the αδυνατα, 2 *Tim.* ii. 13. αρνησασθαι εαυτον ου δυναται.—This Tenet, I imagine, is contrary, not only to Reaſon, but to Scripture. I ſhould be pleaſed to know, whether Mr. *Tomkins*, when he was compoſing this Paragraph, recollected that memorable Saying of our Lord, *John* iii. 13. "No Man hath aſcended into Heaven, but he who came down from Heaven, even the Son of Man (ὁ ὢν, not ὁ ἦν, or ὁ ἐσόμενος) who is in Heaven." Is not this a manifeſt Proof, that our Saviour was in Heaven by his divine Nature, even while his human Nature was ſojourning on Earth, or confined within the Limits of a ſcanty Apartment? And if the divine Son while holding, in his Humanity, a Conference with *Nicodemus*, was preſent by his Godhead in the heavenly Regions, could the Angels be inſenſible of his Preſence? And if ſenſible of his Preſence, could they with-hold their Adoration? —*Credat Judæus Apella, non ego.*—Let *Socinians*, and Men that are called Infidels, believe ſuch an Abſurdity. I cannot reconcile it to my Apprehenſions.—Our Lord emptied himſelf, it is true; becauſe, when he appeared among Mortals, he appeared without the Pomp and Splendor of his celeſtial Majeſty. He ſuffered no ſuch Glory to irradiate and adorn his Perſon, as ſurrounded him on the Mount of Transfiguration, and will inveſt him when he comes to judge the World: but was, in all Things, ſuch as we are, Sin only excepted. Thus he humbled himſelf, not by diſrobing his eternal Godhead of its eſſential Dignity, but by with-holding the Manifeſtations of it, in that inferior Nature, which he was pleaſed to aſſume.

Page 8. Our Author ſeems to miſtake the Meaning of that Royal Edict, iſſued out in the heavenly World, "Let all the Angels of God worſhip him*." He ſuppoſes this was a Command to worſhip the Son in the ſublime Capacity of God over all. This, ſurely, could not be the Senſe of the Words. Becauſe, a Command of ſuch an Import, muſt be needleſs. This was the natural, the unchangeable, the indiſpenſable Duty of all Creatures: and ſuch as thoſe ſuperior Intelligences could not but eaſily diſcern, ſuch as thoſe upright Spirits could not but readily obey, without any particular Injunction. The Command, therefore, I apprehend, is rather referable to the Humanity of our bleſſed Redeemer; to that Nature in *Immanuel*, which purged away our Sins, by becoming a propitiatory Sacrifice. This was made higher than the Angels. This had an illuſtrious Name given it, to which every Knee ſhould bow. This was exalted into Heaven, Angels, and Authorities, and Powers, being made ſubject unto the Man Chriſt Jeſus. If this Remark be true, then our Author's Interpretation is erroneous; conſequently, his round-about Argument, derived from a miſtaken Principle muſt fall to nó nothing.

Page 12. In the Note our Objector aſks, 'Did the People of *Iſrael*, upon hearing theſe Words: "I am the Lord thy God, who brought thee out of the Land of *Egypt*," ever imagine, that there were three Perſons then ſpeaking?'—This Queſtion, I ſuppoſe, is intended to invalidate the Doctrine of the Trinity. But the great Article ſtands upon a Rock, too impenetrable to be undermined by ſuch an Interrogatory, too immoveable to be ſhaken by ſuch a Suggeſtion. I pretend not to give a categorical Anſwer to the Query, but only deſire to obſerve, that the People of

* Heb. i. 6.

Iſrael have ſeveral Intimations, in their ſacred Books, of a Plurality of Perſons in the Unity of the divine Eſſence. They were accuſtomed to hear *Moſes* ſpeak in the plural Number, when he relates the wonderful Work of Creation, "Let us make Man." Their inſpired and royal Preachers ſpoke of the Almighty Maker of them, and of all Things, in plural Terms, "Remember now thy Creator *," in the Original Creators. The Prophets acknowledged and teach this grand Myſtery, particularly the Evangelical Prophet *Iſaiah*, Chap. lxiii. 9, 10. So that, if the Children of *Jacob* and *Joſeph* were ignorant of this awful Truth, it ſeems owing rather to the Blindneſs of their Underſtandings, than to the Want of proper Diſcoveries from above.—But be the Caſe, as it is ſuppoſed, with regard to the *Jews*. Are we obliged to copy their Ignorance? Muſt their Sentiments be our Guide? Their Imaginations the Model of our Creed? Surely, for a Chriſtian to argue, or even to ſurmiſe, That there is no ſuch Thing, becauſe the ancient *Jews* were not acquainted with it, is altogether as unreaſonable, as it would be unphiloſophical to maintain, That there are no ſuch Places as *America*, or *Greenland*, becauſe they were both unknown to the ancient Inhabitants of *Canaan*. —Mr. *Tomkins* cannot but know, that it is the Excellency of the Evangelical Diſpenſation, to take off the Veil from the *Moſaical*. That we, by comparing their Law with our Goſpel, by applying the Interpretation of our Apoſtles to the Doctrines of their Prophets, are able to ſee clearly, what they perceived but dimly. "Ye do always reſiſt the Holy Ghoſt," ſays St. *Stephen*, "as your Fathers did, ſo do ye †." If this Reproof be compared with the ſeveral Narratives, recorded in the Old Teſtament, concerning the ſtiff-necked and

* Eccleſ. xii. 1. † Acts vii. 51.

refractory Behaviour of the *Jews*, we ſhall gather by the cleareſt Deduction, that the Holy Ghoſt is Jehovah. Perhaps, the *Iſraelites*, when they heard the *Pſalmiſt* playing upon his Harp, and ſinging this congratulatory Hymn of Praiſe, "Thou art aſcended up on high, thou haſt led Captivity Captive, and received Gifts for Men; yea, even for thy Enemies, that the Lord God might dwell among them *." The *Iſraelites*, I ſay, upon hearing theſe Words, might not be aware, that the Perſon who aſcended up on high, was the bleſſed Jeſus; and that the Lord God dwelling among, dwelling in depraved diſobedient Mortals, to renew and reclaim them, was the Holy Ghoſt. But we, by collating *Epheſ.* iv. 8. with the former Part of the Verſe; and *John* xiv. 17. *Rom.* viii. 11. with the latter, are, to our exceeding great Conſolation, brought to the Knowledge of theſe glorious Doctrines.

Page 14. Our Author obſerves, "That Dr. *Watts* would prove the Propriety of paying divine Worſhip to the Holy Ghoſt, from the Form of adminiſtring Baptiſm."—This Argument he undertakes to invalidate. He proceeds in a very unexpected Manner; ſprings a Mine, of which we were not at all apprehenſive. What if it ſhould turn to the Overthrow of his own Tenet? —The Doctor maintains, "that Baptiſm is a Piece of Worſhip." Our Author replies, "That hearing the Word, in the public Aſſemblies, may alſo be reputed a Piece of Worſhip."—May it ſo? Then, *Ex Ore tuo*— Your own Conceſſion confutes your Opinion. For, if to hear the Word with Aſſiduity, with Reverence, with an humble Expectation of its becoming the Inſtrument of our Salvation—If this be a Species of Worſhip, it is, doubtleſs, a Worſhip paid to him, who is the Author and Giver of the Word. Now, we are ſure, that it

* Pſal. lxviii. 18.

was

was the Holy Ghoſt, who ſpake by the Prophets, who ſpake by the Apoſtles, who ſpake all the Words of that Life, which, in our religious Congregations, are explained and enforced.

Page 15. Mr. *Tomkins* urges the Expreſſion of St. *Paul*, 1 *Cor.* x. 2. which I cannot forbear ſuſpecting, notwithſtanding all the Remonſtrances of Charity, which thinketh no Evil, he wilfully miſunderſtands. It is evident, on the very firſt Glance, that *Moſes*, in that Place, cannot mean the Man *Moſes*; but the Syſtem of Religion, the Body of Laws, moral, judicial, and ceremonial, which were, by him, delivered to the *Jews*. Is it therefore a Proof, that to be baptized into the Name of the Holy Ghoſt is no Act of Worſhip to that divine Perſon, becauſe it was no Act of Worſhip to *Moſes*, to have been baptized into an Œconomy inſtituted by God, and only promulged by *Moſes*?

For my Part, I am ſtedfaſtly perſuaded, that to be baptized into the Name of the Holy Ghoſt, is a very noble and ſublime Kind of Worſhip; not to ſay, an indiſpenſable Obligation to all other Inſtances and Degrees of Worſhip.—It is coupled with that greateſt of Chriſtian Duties, Believing. Which I take to be a Worſhip of the Mind, far more important than any bodily Homage; without which, all external Expreſſions of Adoration are mere Formality. He that believeth, and is baptized, ſhall be ſaved.—I verily think, no one will deny, that Baptiſm is, at leaſt, equal in its Import, to Circumciſion; inſtead of which it ſeems to be ſubſtituted. Now Circumciſion was evidently a Token and Ratification of the Covenant of Jehovah. It was a viſible Atteſtation to the Perſon circumciſed, that the Lord was his God, engaged by Covenant to protect, bleſs, and make him finally happy. It was a ſolemn Declaration of an abſolute Self-ſurrender to the

bleſſed God, to acknowledge him for the only Lord, to ſerve him in all dutiful Obedience, to ſeek his Glory, and to be reſigned to his Will. This ſeems to have been the Meaning of that divinely appointed Rite, emphatically expreſſed in thoſe Words of the *Jewiſh* Legiſlator, "Thou haſt this Day avouched the Lord to be thy God, to walk in his Ways, and to keep his Statutes, and to hearken unto his Voice. And the Lord hath avouched thee this Day to be his peculiar People *."—And can we imagine, that Baptiſm, which has ſuperſeded Circumciſion, is inferior to it in Significancy? Or can we imagine, that theſe ſolemn Acts of recognizing the Lord for our only God, and conſecrating ourſelves to his Honour, are no Expreſſions of Worſhip?

Though this Dedication of ourſelves to the Service of the Holy Ghoſt ſhould be implied in the Ordinance of Baptiſm, "ſtill it muſt be granted," replies our Author, "that this can be no other Service of the Spirit, than what is enjoined in the New Teſtament," (Page 15.)—Thereby inſinuating, that it is ſomewhat different from the Service, we ſtand engaged to yield both to the Father, and to the Son. But according to all the allowed Methods of Speech, the baptized Perſon is dedicated alike to each of the three ſacred Perſons: he avows them all to be the Object of his Worſhip, and the Author of his Salvation. There is no Manner of Difference in the Terms which ſpecify the Obligations; and ſince divine Wiſdom has made them the ſame, why ſhould we preſume to pronounce them diverſe?—How unaccountably ſtrange would the baptiſmal Form be, on our Objector's Interpretation; I baptize thee into an Obligation to adore, to obey, to worſhip the Father and the Son; but not to pay the ſame reverential and

* Deut. xxvi. 17, 18.

devout

devout Regards to the Holy Ghoſt. What Writer of Ingenuity, in order to ſupport a ſingular Hypotheſis, would do ſuch apparent Violence to the Meaning of the ſacred Text? What Reader of Diſcernment would become a Convert to an Opinion, which muſt darken and pervert the moſt evident Senſe of Scripture, in order to acquire an Air of Plauſibility?—Suppoſe a Perſon ſhould, in making his laſt Will, expreſs himſelf in the following Style: I conſtitute A, B, and C, my joint Executors; I give and bequeath to them, whatever remains of my Eſtate, and Goods, when my Legacies are paid, and my Debts cleared. Would it not be a moſt extravagant and unreaſonable Pretence, if a captious Neighbour ſhould maintain, that, C is not veſted with an equal Power, has not a Right to an equal Dividend, with A and B? If a Gentleman of the long Robe ſhould offer to give this for Law, would he not forfeit his Character either of Sagacity or Integrity?—If none of theſe Obſervations will convince Mr. *Tomkins*, that he has miſrepreſented the Tenor and Extent of the baptiſmal Engagement, we will, in order to bring the Matter, if poſſible, to an amicable Accommodation, accede even to his own Aſſertion. He argues, "That no other Service of the Spirit can be meant, but ſuch as is enjoined in the New Teſtament."—Agreed; let us join Iſſue on this Footing. Let us reſt the Cauſe on this Bottom. As it is Mr. *Tomkins*'s own Motion, I hope, he will acquieſce in the Reſult of ſuch a Trial. Now, the New Teſtament, both virtually and explicitly, requires us to acknowledge the Holy Ghoſt, to be God and Lord; and what Service is payable, according to the Preſcriptions of the New Teſtament, to ſuch a Being? This, and no other, I would render myſelf: this, and no other is rendered by all the Churches. I do not ſo much as attempt to be an Advocate for any other Worſhip, to be addreſſed to the divine Spirit,

than what the Evangelical Scriptures direct us to offer unto that majestic and venerable, that tremendous and amiable Name, The Lord our God. If therefore the New Testament demands all Honour and Adoration, as the inviolable Due of this most exalted Being, then Mr. *Tomkins* must either flatly deny the Divinity of the Holy Ghost, must contradict the express Declaration of the inspired Writers on this Head, or else confess, that his Notion stands condemned even on his own Principles.

What is alledged from 1 *Cor.* i. 13. This seems to corroborate our Sentiments, rather than to support his. St. *Paul* asks, with Warmth, and a Sort of holy Indignation—εις το ονομα Παυλε εβαπτισθητε; he speaks of it as an absurd and shocking Thing. Now, what could render this so odious and monstrous a Practice; such as the Apostle disclaims and rejects with Abhorrence? Nothing, that I can apprehend, but the horrid Evil it would imply. The Evil of ascribing divine Honours to *Paul*, making *Paul* an Object of Worship, and consecrating Persons to a Creature, who ought to be consecrated only to the Creator, God blessed for ever. So that I must declare, I think this Text a strong Intimation, that Baptism is really a sacred Service or divine Worship, which it is utterly unallowable for any Creature to assume or admit. Therefore, the good Apostle renounces it, with a noble Kind of Detestation; much like the Angel, who, when *John* offered to fall at his Feet, and do him Homage, cries, Ορα μη· τω Θεω προσκυνησον *.

The Apostolical Benediction is another Passage usually and deservedly produced, in Justification of our Practice. Mr. *Tomkins* alledges, "That this is very different from a direct Address by Way of Prayer to the

* Rev. xxii. 9.

Spirit,"

Spirit," (Page 17.)—It ſeems to me to be an undoubted Prayer, and to have the very ſame Force as if it had been expreſſed in the more common precatory Form; O Lord Jeſus Chriſt, vouchſafe them thy Grace; O God of Goodneſs, grant them thy Love; O eternal Spirit, accompany them with thy comfortable Preſence. That this is the Purport of the Words, is undeniable; and where is the extraordinary Difference, whether they be introduced by an *Eſto*, or a *Fac?*—I believe, all will allow the Form ordained by God (*Numb.* vi. 24, 25, 26.) for the Uſe of the *Jewiſh* Prieſts, was a real Prayer. "The Lord bleſs thee, and keep thee; the Lord make his Face to ſhine upon thee, and be gracious unto thee; the Lord lift up the Light of his Countenance upon thee, and give thee Peace!" If this was an Addreſs to the Almighty, the Apoſtolical Benediction is exactly of the ſame Nature. To ſay, that it was only a kind Wiſh, and not deſigned for a devout Aſpiration to Jehovah, muſt greatly debaſe and enervate it. Not to hint, that this ſacerdotal Bleſſing contained a Recognition of three divine Perſons, which might be obſcure in that Age, but has been fully illuſtrated by the Apoſtles. Not to hint the great Probability, that St. *Paul* had this very Paſſage in his Eye, when he breathed out his benedictive Prayer, and purpoſely intended to explain it in the Evangelical Senſe.—Beſides, I would deſire to know, whether any Miniſter could, with a ſafe Conſcience, uſe the following Benediction? The Grace of our Lord Jeſus Chriſt, and the Love of God, and the Fellowſhip of the Virgin *Mary*, be with you all, Amen! Why ſhould a conſcientious Miniſter be afraid of uſing ſuch a Form, if it be no Prayer? If it be not a virtual Aſcription of Omniſcience, Omnipreſence, and Omnipotence to the Virgin, and, in Conſequence of thoſe Attributes, a ſupplicatory Addreſs to her?—Still we are encountered

with another Objection, "If I should say to a Friend, May the good Angels attend you; shall this be called a praying to the Angels?"—Mr. *Tomkins* himself must own, if he will deal fairly, that the Case is by no Means parallel. The elect Angels disavow all divine Worship, but does the Holy Ghost do this? The elect Angels are ministring Spirits, but of the Holy Ghost it is said, "The Lord is that Spirit." The Angels are confessedly created and finite Beings, so that it would be Absurdity and Blasphemy to invocate them; but the Holy Ghost is possessed of the Perfections, performs the Works, and is called by the incommunicable Name of God, so that it is Wisdom and Piety to pray to him. For which Reasons, I make no Doubt, but that, whenever the Apostles put up such an Ejaculation, η κοινωνια τε αγιε Πνευματος μετα παντων υμων, they accompanied it with a devout mental Address to the uncreated Spirit. Because, it would be a Piece of Irreverence and of Folly, barely to wish the Mercy, and not apply to that ever-present Being for its Accomplishment.

As for the other Arguments which Dr. *Watts* advances, in order to vindicate the Custom of ascribing Praise to the Holy Ghost, *viz.* "That it may be expedient to practise it frequently in some Churches, where it has been long used, lest great Offence should be given."—"That it may be proper to use it some Times, on Purpose to hold forth the Doctrine of the Trinity in Times of Error, and to take away all Suspicion of Heresy from the public Worship."—These Considerations I leave to the Doctor. I have no Inclination to try my Skill at such Weapons, but chuse to act with Regard to them, as *David* acted in Relation to *Saul*'s Armour; because, I really think, that they rather encumber than uphold the Cause. They are so unwarily worded,

worded, that they repreſent the Practice, not as a noble eſſential Piece of divine Worſhip, founded on the ſtrongeſt and moſt invariable Principles, always ſuitable to our Neceſſities, and always correſpondent to the Nature of the bleſſed Spirit; but as an occaſional and Time-ſerving Expedient; to be uſed, not conſtantly, but now and then only; and that, to anſwer a Turn, none of the moſt important, to avoid not any real Deficiency in Worſhip, but only a Suſpicion of Hereſy. Wherever I am ſolicitous to ſecure the Concluſion, I would by no Means offer to deduce it from ſuch unſolid and precarious Premiſes.

I have now examined the moſt conſiderable Objections, urged by Mr. *Tomkins*, againſt the unanimous Practice of Chriſtian Congregations, whether they conform or diſſent. I ſhall only beg the Continuance of your Candour and Patience, while I touch upon another Particular or two, which may farther corroborate our Cuſtom, and prove it to be ſomewhat more than warrantable.

Suppoſe we produce a Command of our Lord Jeſus Chriſt; will this be ſufficient to aſcertain the Practice? Does not our Saviour give this Charge to his Apoſtles? "Pray ye the Lord of the Harveſt, that he would ſend forth Labourers into his Harveſt *." Now I would humbly aſk, Who the Lord of this ſpiritual Harveſt is? Shall we refer ourſelves to Scripture for Satisfaction? Will Mr. *Tomkins* abide by the Determination of Scripture? Will he honeſtly acknowledge, that, if the Scripture declares the Holy Ghoſt to be the Lord of the Harveſt, we have then a clear Commiſſion, a poſitive Command, to addreſs ourſelves by Way of Prayer to the Holy Ghoſt?—It is the Holy Ghoſt who appoints the Labourers, that are to be employed in this Harveſt.

* Matt. ix. 38. Luke x. 2.

The

The Holy Ghoſt ſaid, " Separate me *Barnabas* and *Saul*, for the Work whereunto I have called them *." It is the Holy Ghoſt, who qualifies the Workmen, that are to diſpatch this momentous Buſineſs, with Wiſdom, with Knowledge, with Utterance, and with all miraculous Abilities, 1 *Cor.* xii. 8, 9, 10, 11. It is the Holy Ghoſt who makes theſe Labours effectual, and crowns them with ample Succeſs, *Acts* x. 44. 1 *Theſſ.* i. 5.—From theſe Scriptures, and their Teſtimonies concerning the bleſſed Spirit, it ſeems indiſputably plain, that he is Lord of the Harveſt. Can we have a more forcible Motive to pray unto him, than the Conſideration of his ſuperintending, conducting, and proſpering the Progreſs of (that beſt of Bleſſings) the everlaſting Goſpel? Need we a better Warrant to offer our devouteſt Applications to him, than our Lord's expreſs Injunction, viewed in Connection with theſe remarkable Texts?

Suppoſe, I prove farther, that the heavenly Beings pay divine Worſhip to the Holy Ghoſt. Suppoſe, I ſhew you Angels and Archangels in Poſtures of profound Adoration at the Throne of the eternal Spirit, and glorifying him in Strains of the moſt ſublime Devotion. Will this be allowed a proper Precedent for our Practice? Will any one be ſo bold as to affirm, that he is unfit to receive the Worſhip of Mortals on Earth, if it appear that he is the Object of Angelical Worſhip in the Heaven of Heavens? In the ſixth Chapter of *Iſaiah*, we meet with one of the grandeſt Repreſentations imaginable. Jehovah exhibits himſelf to the entranced Prophet, ſeated on a lofty and auguſt Throne; before him ſtood the immortal Hoſts of Seraphim; they veiled their Faces in Token of deepeſt Self-abaſement; they lifted up their Voices with a

* Acts xiii. 2. and xx. 28.

rapturous

rapturous Fervour, and uttered this magnificent Acclamation, "Holy, Holy, Holy, is the Lord of Hosts; the whole Earth is full of his Glory." The Trisagium of the Seraphic Armies seems to intimate, that they addressed their Praises to the one Jehovah in a Trinity of Persons. If you look forward to Verse 8, you will find another Circumstance confirming this Remark, for the glorious Majesty speaks of himself, in the plural Number, "Who will go for Us?" But the Proof I chiefly depend on, the Proof which is absolutely inconteſtable, which none can deny, without supposing themselves better Judges of the Sense of Scripture, than the Apostles. This Proof is found in *Acts* xxviii. 25. where St. *Paul* evidently applies the Words, spoke by this majestic and divine Being, to the Holy Ghost, "Well spake the Holy Ghost, saying." And if he attributes the Words to this sacred Person, who dares separate the Honours? Since all must allow, that the Person who gives the Commission to the Prophet; and the Person whom the celestial Legions adore, is one and the same.—Since therefore the Angels address the Holy Ghost with solemn Acts of Praise; since they bear united Testimony, that the whole Earth is full of his Glory: Mr. *Tomkins* should consider, whether he acts a becoming Part, in endeavouring to exclude his Glory from any Christian Congregation by his Example, and from every Christian Congregation by his Writings.

If Mr. *Tomkins* should still think his own Opinion sufficient to over-rule all these Allegations of Scripture, of greater Weight than the Practice of St. *Paul* to the *Thessalonians*; more unexceptionable, and fitter to be admitted as our Pattern, than the Example of the Angelic Host; I cannot but imagine, that the Propriety of our Custom is apparent even on the Tenour of his own favourite Notions. Page 12. he quotes that grand and

and fundamental Law of Revealed Religion, "Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve." He proceeds to conſider, who this Lord our God is, whom we are to ſerve. He then informs us, "It appears from the whole Current of Scripture, in the New Teſtament, as well as the Old, that it is he, in Times paſt, ſpake unto the Fathers by the Prophets." Rightly judged. We make no Appeal from this Verdict, but acquieſce in it, though it is his own. Only taking along with us St. *Peter's* Declaration, "Prophecy came not in old-Time (rather, at any Time, *Unquam*, not *Olim*, ποτε, not παλαι) by the Will of Man, but holy Men of God ſpake, as they were moved by the Holy Ghoſt *." Mr. *Tomkins* himſelf maintains, that the genuine and undoubted Object of divine Worſhip, is that infinitely wiſe and gracious Being, "who ſpake to our Fathers by the Prophets;" and St. *Peter*, in the moſt expreſs Manner poſſible, aſſerts, that this infinitely wiſe and gracious Being, who ſpake by the Prophets, is the Holy Ghoſt. Can Demonſtration itſelf be plainer? Sure then, Mr. *Tomkins* muſt either retract his Poſition, or diſallow the Apoſtle's Application of it, or elſe give us Leave to adhere inviolably to our Practice, to look upon it as juſtifiable beyond all reaſonable Exception, and, what ſhould carry ſome peculiar Weight with our Author, juſtifiable on Principles of his own.

May I urge this Point a little farther?—I ſhould be glad to know, what is the ſcriptural Meaning of being converted unto the Lord. Is it not, to renounce every lying Vanity, to forſake every evil Way, and turn to the Lord with all our Heart? "That we may fear him, love him, put our whole Truſt in him, and ſerve him truly all the Days of our Life." Does not this include ſome,

* 2 Pet. i. 21.

rather

rather is it not comprehenſive of all Worſhip? So that if it is certain from Scripture, that Sinners are to be converted to the Holy Ghoſt; then it is equally certain, that Sinners are to pay not ſome only, but all Worſhip, to that bleſſed Being, who is the Center of their Souls, and the Source of their Happineſs. Be pleaſed to read attentively 2 *Cor.* iii. 16, 17. and we dare venture to ſtand by your Deciſion.

Let me add one more Conſideration, and I have done. —The bleſſed Spirit is to help our Infirmities in Prayer, *Rom.* viii. 26. The Spirit is to ſubdue our Iniquities, and mortify the Deeds of the Body, *Rom.* viii. 13. The Spirit is to ſhed abroad the Love of God in our Hearts, *Rom.* v. 5. The Spirit is to ſanctify us wholly, in all our Faculties, 1 *Theſſ.* v. 23. The Spirit is to transform us into the divine Image, 2 *Cor.* iii. 18. The Spirit is to ſeal us unto the Day of Redemption, *Eph.* iv. 30. and to be the Earneſt of an incorruptible Inheritance, *Eph.* i. 14. In a Word, from the Spirit we are humbly to expect all the Fruits of Goodneſs, Righteouſneſs, and Truth, *Eph.* v. 9.—Now what a comfortable Proſpect riſes before us, if this Spirit be the all-ſufficient, the infinite God, to whom nothing is impoſſible; who is able to do for us "exceeding abundantly even above all that we can aſk or think!" But how languid muſt be our Hopes, how ſcanty our Expectations, if he be not the divine Being, but only ſome finite Exiſtence! And, in another State of Things, to whom will righteous Souls acknowledge themſelves inexpreſſibly indebted, to whom will they return their ardent Thanks, and addreſs the moſt joyful Praiſes, but to the Author of all theſe ineſtimable Bleſſings? If this then is likely to be the Employ, and the Delight of Heaven, ſhould it not be begun on Earth?

Upon the whole; Since the Cuſtom of offering Prayer, and addreſſing Praiſe, to the Holy Ghoſt, is contrary

contrary to no Text of Scripture, is founded upon his divine Nature, and reſults from the indiſpenſible Obligation of Creatures to worſhip the Godhead:—Since it was undeniably the Practice of the Chriſtian Church, in its pureſt Days, and has been received, by unanimous Approbation, for many Hundreds of preceding Years:—Since it is probable, if we will allow their Doctrines and Conduct to be conſiſtent, it is certain, if we will prefer the moſt accurate and unembarraſſed Interpretation of their Epiſtles, that the Apoſtles uſed this Method of Worſhip:—Since the Analogy of the whole Scripture juſtifies it, and the innumerable Benefits, which are communicated to us from the bleſſed Spirit, demand it:—Since Angels aſcribe Glory to his awful Majeſty, and our Saviour directs us to put up Prayers to his Almighty Goodneſs:—Theſe, and other Conſiderations, determine me to join, without the leaſt Scruple, with full Aſſurance of its Propriety, in that ancient noble Doxology—Glory be to the Father, who hath loved us with an everlaſting Love,—and to the Son, who hath waſhed us from our Sins in his own Blood,—and to the Holy Ghoſt, who applies theſe Bleſſings of redeeming Grace to our corrupt Hearts; to this great, eternal, incomprehenſible Trinity, be rendered undivided Honours, and immortal Praiſe!

Having been ſo very prolix already, I ſhall not render myſelf more tedious by making any Apology, but ſhall only add, what no Conſideration can induce me to omit, that

I am, dear Sir,

Your obliged Friend, &c.

LET-

LETTER XXIV.

Remarks on the Imputation of Adam's firſt Sin to his Poſterity.

Weſton-Favell, March 1745-6.

Dear Sir,

YOU have ſet me a Taſk, which I ſhould be glad to execute, if I was able. God forbid, that I ſhould be backward to plead for the Intereſts of that Redeemer on Earth, who, I truſt, is making perpetual Interceſſion for me in Heaven. But my Fear is, leſt the noble Cauſe ſhould ſuffer, by the Unſkilfulneſs of its Defendant. It is for this Reaſon, purely for this Reaſon, I wiſh to decline accepting the Challenge, you ſeem to give me in your Letter. For this once, however, I will enter the Liſts, and venture to try the Strength, not of your Arm, but of your Arguments.

I do not wonder, that you have Objections to make againſt Chriſtianity. I know ſome eminent Chriſtians who were formerly warm and zealous in the Oppoſition: yet they have frankly owned that their Minds were then either very inconſiderate, or elſe immerſed in other Speculations; and that they had no Leiſure, or no Inclination to weigh the Evidences, and examine the Nature of the Evangelical Doctrine. Since they have applied themſelves to conſider theſe Points, with a Serioufneſs and Attention, becoming an Enquiry of the laſt Importance; an Enquiry, in which their very Souls and all their eternal Intereſts were embarked, they are thoroughly convinced that their former Sentiments were wrong. They are fully perſuaded, that the Goſpel-Inſtitution is of divine Extract; that it is a Syſtem,

noble and ſublime, benevolent and gracious, every Way ſuitable to the Majeſty of God, and admirably calculated for the Comfort, the Improvement, and the Happineſs of Mankind.

Methinks you will reply, and very reaſonably, "that all ſuch ſhould be able to account for the Change of their Opinions."—I dare ſay they can.—But as you call on me ſo particularly to vindicate the religious Principles, which I have from my Infancy embraced; I will now attempt to vindicate them from the various Charges, of which they ſtand arraigned in your Letter.

Be pleaſed then, dear Sir, to obſerve, that the Chriſtian Doctrine teaches, that when God brought Man into Being, he bleſſed him with a State perfectly holy and happy. If you read the Bible, the authentic Narrative of our Fall, as well as the only Guide to our Recovery, you will find it an avowed Truth, That God made Man upright. If, therefore, Man corrupted himſelf, and (as it is impoſſible to bring a clean Thing out of an unclean) polluted his Offſpring; where is the Harſhneſs, where the Injuſtice of the divine Procedure in adjudging him worthy of Death? "Let God be juſtified, and let Mortals bear the Blame."

You think it very odd, that this tragical Cataſtrophe ſhould be occaſioned by eating an Apple.—So ſhould I too, was there nothing more in the Caſe, than barely eating an Apple. But this was a wilful and preſumptuous Breach of a moſt poſitive Command, of the only Command, which the Almighty Lawgiver enjoined. And the ſmaller the Matter of the Prohibition, the more inexcuſable was the Fault of not complying with it. In this Act of Diſobedience was implied, the moſt perverſe Diſcontent in the happieſt Circumſtances imaginable; the moſt ſhameful Ingratitude for the moſt ineſtimable Favours. Pride and Arrogance, even to an unſufferable

Degree; implicit Blaſphemy, making God a Liar, and hearkening to the Suggeſtions of the Devil, in Preference to the ſolemn Declarations of Truth itſelf. Indeed, this Tranſgreſſion was a Complication of Iniquities; and, though repreſented under the extenuating Terms of eating an Apple, was really the moſt horrid Provocation, that was ever committed.

But that the Tranſgreſſion of *Adam* ſhould faſten Guilt, or tranſmit Corruption to his lateſt Poſterity, this, you imagine, is all a Chimera.—If then you was created in a perfect State; if you ſuffered nothing by the original Lapſe, why is your Heart prone to numberleſs Evils? Why do you tread in the Steps of an Apoſtate Anceſtor? Why do you violate the Law of an infinitely pure God, and too often delight in that abominable and accurſed Thing which he hateth, Sin? You are too honeſt and ingenuous to deny the Truth of theſe Expoſtulations. And if ſo, you muſt allow, that your Nature was depraved in *Adam*, or, which ſeems to be more culpable, that you have corrupted yourſelf. Then, there is no ſuch great Cauſe to find Fault with the ſupreme Diſpoſer of Things, for including you in *Adam*'s Treſpaſs, ſince you yourſelf do the ſame Things.

Is it conſiſtent you aſk with the Character of an infinitely good Being, to make this Reſolve, That he would, on Account of this ſingle Crime, bring into Exiſtence almoſt innumerable Millions of Creatures, ſo ſpoiled by himſelf, that they ſhould all deſerve eternal Damnation?—I anſwer, this is entirely a Miſrepreſentation of the Chriſtian Scheme. It was not in Conſequence of the original Crime, that God determined to bring the human Race into Being; but, in Purſuance of his own eternal Purpoſes, which are always the Iſſue of conſummate Wiſdom, of unbounded Benevolence, and will, unleſs his Creatures ſtubbornly reject the Overtures of his Love, terminate in their unſpeakable

Felicity.—Neither was the human Race ſpoiled by the Creator, but by themſelves.—To ſuppoſe, that the Author of all Excellence ſhould deprave the Work of his own Hands, is doubtleſs a ſhocking Thought, and ſuch as we utterly diſavow. So far was he from being the ſole Operator, that he was not ſo much as acceſſary in any Degree to their Miſery: but warned them of their Danger; charged them to beware; and planted the Barrier of his own tremendous Threatenings between them and Ruin.

You are diſpleaſed, that everlaſting Happineſs ſhould never be attainable by any of theſe Creatures, but by thoſe few to whom God gives his effectual free Grace.—If the Propoſition be ſet in another Light, which is really the true Method of ſtating it; if we ſay, That, though All have forfeited, yet All may recover everlaſting Happineſs, becauſe effectual Grace is freely offered to All: what can a Man of Candour object to ſuch a Diſpenſation? Will he not acknowledge the Goodneſs of the divine Procedure, and inveigh againſt the Perverſeneſs of Mortals; the moſt unreaſonable Perverſeneſs of all thoſe, who are too proud to be ſenſible of their Want of Grace, or too careleſs to trouble their Heads about it? Will he not be conſtrained to declare them Suicides, and that they are chargeable, if they periſh, with their own Deſtruction? If we preſcribe a Medicine of ſovereign Efficacy, and the Sick is ſo ſelf-willed as to refuſe the Recipe, who is to be blamed, in caſe of a Miſcarriage, the Phyſician, or the Patient?

When therefore you talk of Perſons being unavoidably damned, you quite miſconceive the Tenour of our moſt merciful and benign Inſtitution; which offers Forgiveneſs to all, though ever ſo profligate, through the Saviour's Atonement; which makes a Tender of Grace to all, though ever ſo abandoned, through the Saviour's Mediation.

Mediation. The Language, the moſt compaſſionate Language of which, is, "Turn ye, turn ye, from your evil Ways, for why will ye die?" And becauſe the Sinner, enſlaved to Vice, is unable to ſhake off the Fetters, it further ſays, "Aſk, and ye ſhall receive; ſeek, and ye ſhall find, Grace ſufficient for you."

As to the Meaning of the Term Grace, I apprehend, it ſignifies the Pardon of obnoxious, and the Acceptance of unworthy Perſons, on Account of the Expiation and Merits of their Redeemer. It imports alſo a Communication of Knowledge and Strength to ignorant and impotent Creatures, that they may diſcern their Creator's Will, and diſcerning, may be enabled to perform it. And in forming theſe Ideas, I can ſee nothing ſtupid; in expecting theſe Bleſſings, nothing fooliſh.

But ſtill, perhaps, you think it ſcarce reconcileable with the Wiſdom, the Juſtice, the Mercy of God, to ſuffer Mankind to fall. That he foreſaw it, and could have prevented it, is undeniable. He foreſaw it, or elſe he could not be omniſcient: he was able to have prevented it, otherwiſe he could not be omnipotent.—But what if the eternal Maker knew, that this would give Occaſion to the moſt ample and glorious Manifeſtation of thoſe very Attributes, which you ſuſpect are eclipſed hereby? Would this conciliate your Approbation? Would this incline you to acquieſce in the Œconomy of the Goſpel?

Certainly it is a moſt ſtupendous Diſcovery of Wiſdom to find out a Method, whereby the ſeemingly jarring Attributes of Juſtice and Mercy may be reconciled.—Whereby the Sinner may be ſaved, without any Injury to the inviolable Holineſs of his Laws, or any Derogation to the Honour of his juſt and righteous Government. It was impoſſible to give ſuch an amazing Proof of his infinite Kindneſs for poor Mortals, as by delivering his own Son to take their inferior Nature, and bear

all their Guilt. Nor can there be ſo ſignal an Exertion of Juſtice, as to puniſh this moſt excellent Perſon, when he ſtood in the Place of Offenders; or of Mercy, as to divert the Vengeance from their obnoxious to his immaculate and innocent Head.

As from the Scheme of Redemption, the higheſt Glory redounds to the divine Majeſty, ſo the richeſt Conſolation is derived from hence to frail Creatures. The Happineſs of Men conſiſts in the Favour of God. His Love is better than Life. To be graciouſly regarded by that adorable Being, who ſtretched out the Heavens, and laid the Foundations of the Earth; to be the Objects of his Complacency, whoſe Smile conſtitutes Heaven, and whoſe Frown is worſe than Deſtruction; —this, this is human Felicity. And how could God Almighty give us a brighter Evidence, a more pregnant Proof of his inconceivably tender Concern for us, than by ſurrendering his only Son to Condemnation and Death for our Sake? Tranſporting Thought! Big with a Delight, which Man could never have known, had not *Adam* fallen. This obviates an Objection, on which you ſtrongly inſiſt, That you and others never conſented to make *Adam* your Repreſentative. For if this Method of ordering Things be productive of a ſuperior Felicity, to all that are willing to be happy, then it can be no Wrong to the World in general, or to any individual Perſon in particular. No more than it is a Wrong to the Minor, for his Guardians to procure Intereſt for his Money, and improve his Eſtate, againſt the Time of his coming to Age.

Upon the whole; There is no Reaſon to quarrel with that ſovereign Will of God, which permitted us to fall in *Adam*, from thence to contract Guilt, to derive Pollution, and, conſequently, to deſerve Damnation. But rather there is abundant Cauſe to admire, to adore, to bleſs his holy Name, for providing a Redeemer; a

Redeemer

Redeemer of unknown Dignity, and unutterable Perfections; a Redeemer, by whom all the Evils of the Fall may be more than redreſſed; a Redeemer, in whom all the awful and amiable Attributes of the Deity are moſt illuſtriouſly diſplayed; a Redeemer, through whom the moſt wicked, and moſt unfortunate of our Race, may find Mercy, and arrive at Happineſs; a Redeemer, who moſt compaſſionately invites all, all that are weary and heavy laden, to come to him, and moſt aſſuredly declares, that whoſoever believeth in him, ſhall not periſh, but have everlaſting Life.—And is it not ſtrange,—very ſtrange,—hardly credible, ſure, that any ſhould reject ſo great Salvation, and chuſe Death rather than Life?

Let me beg of you, Sir, to conſider theſe Points with Calmneſs and Impartiality. You cannot but be ſenſible, that many learned, many wiſe, many excellent Perſons, moſt cordially believe them; receive their chief Satisfactions from them; and would rather die, than renounce them.—Since it is poſſible, at leaſt, that they may be in the right; ſince you do not pretend to be infallible in your Judgment; and ſince you acknowledge a God of unerring Wiſdom, and everlaſting Goodneſs, let me beſeech you to implore his Guidance in your Search, and his Direction in your Determination. For I am not aſhamed to own, or rather I am bold to maintain, that this Wiſdom cometh from above; this Wiſdom is the Gift of God; and Prayer is altogether as neceſſary to its Attainment, as Sagacity of Mind, or the Accompliſhments of Learning.

LETTER XXV.

Advice to his Brother, when looking out for a Trade.

Dummer, June 27, 1737.

Dear Brother,

I FIND you are at *London* looking out for a Trade, and a Maſter to ſet yourſelf to. I hope, you pray earneſtly to God to guide you in your Choice by his infinite Wiſdom. He only knows what kind of Employ will be beſt for you; in what Family or Neighbourhood you will have the moſt Helps and Encouragements to Holineſs; where you will be moſt expoſed to Temptations, to evil Company, and to an early Corruption. Therefore, remember what you have learned in the 3d Chapter of *Proverbs*, and now, above all other Times, put in Practice, "*In all thy Ways acknowledge* HIM, "*and he ſhall direct thy Paths.*" Beſeech the all-wiſe God to go before you in this weighty Undertaking, and to lead you to ſuch a Maſter, and to ſettle you in ſuch a Place, where you may, the moſt advantageouſly, work out your Salvation. Deſire alſo your honoured Mother, and mine, to have a great Regard to your Soul, and the Things that make for its Welfare, in putting you out. Let it be enquired, not only whether ſuch a Tradeſman be a Man of Subſtance and Credit, but whether he be alſo a Man of Religion and Godlineſs? Whether he be a Lover of good People? a careful Frequenter of the Church? Whether his Children be well nurtured and educated in the Fear of the Lord? Whether Family-Prayer be daily offered up in his Houſe? Whether he believes that the Souls of his Servants are committed to his Truſt, and that he will

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be anſwerable for the Neglect of them at the Judgment-Seat? It will be ſadly hazardous to venture yourſelf under the Roof of any Perſon, who is not furniſhed with theſe Principles, or is a Stranger to theſe Practices. But, if he be quite contrary to all theſe, a Deſpiſer of God and Goodneſs, wholly devoted to carnal Pleaſure, and worldly Gain; if he not only omit the religious Care and Overſight of his Houſhold, but alſo ſet them a wicked and corrupt Example;—let nothing induce you to enter into his Service. A lewd, drinking, ſwearing, cheating Maſter, will be ſure to diſregard the Sobriety and Purity of your Behaviour, and very likely to corrupt it. To have his diſorderly Carriage daily before your Eyes, will be as dangerous as to lodge in a Plague-Houſe. Therefore, let no Conſideration of Profit, or Advantage, or of any other Sort, prevail with you to become Apprentice to ſuch a one. If you do, depend on it, you breathe tainted Air; and it is much but you catch the deadly Infection.—After you are bound to a Maſter, you muſt be as diligent in doing your Duty to him, as you ſhould be of examining into his Character before you are bound. As I have given you my Advice concerning the latter of theſe Particulars, I fancy you will not take it amiſs, if I give you ſome Directions concerning the former. As ſoon as you are bound, you are at your Maſter's, and not at your own Diſpoſal: he has then a Right to your Hands, your Strength, and all that you can do. He becomes a Sort of Parent to you; and though not a natural, yet a civil, Father. You are alſo obliged, not only by the Laws of your Country, and the Tenour of your Indentures, but by the 5th Commandment of God, to pay him all due Submiſſion and Honour. To do this, is a moſt material Part of your Duty, as a Chriſtian, as well as your undeniable Debt, as an Apprentice. It is required of you by God, in holy Scripture, and you muſt not once

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imagine that you do what is pleaſing to him, unleſs you conſcientiouſly perform it. Now, that you may know what it is that your Maſter will expect from you, and what it is that the Lord has enjoined you, with Regard to him, remember, it conſiſts, firſt, in Reverence of his Perſon; ſecondly, in Obedience to his Commands; and, thirdly, in Faithfulneſs in his Buſineſs.

Firſt, in Reverence of his Perſon. You muſt eſteem him very highly for his Superiority's Sake, and the Reſemblance he bears to God. For God, who made you, and has an uncontroulable Power over you, has communicated ſome of that Power to your Maſter; ſo that you are to look upon him as the Repreſentative, in ſome Sort, of the divine Majeſty, and inveſted with ſome of his Authority. Accordingly St. *Paul* ſays, 1 *Tim.* vi. 1. You muſt count him worthy of all Honour; all *i. e.* internal and external, that of the Actions and Words, as well as that of the Heart. It is not enough to maintain a worthy Eſtimation inwardly, but you muſt let it appear on all Occaſions outwardly, by behaving yourſelf very obligingly to him before his Face, and by ſpeaking very reſpectfully of him behind his Back. Suppoſe you ſhould diſcern Failings and Infirmities in him, you muſt by no Means divulge them, or make yourſelf merry with them, much leſs muſt you dare to ſet light by any of his Orders. Whatever you have Reaſon to think will grieve or diſpleaſe him, will be prejudicial or offenſive to him, that you muſt cautiouſly forbear.

Secondly, Obedience to his Commands. See how full the Apoſtle ſpeaks to this Purpoſe, "Servants, obey in all Things your Maſters according to the Fleſh." *Col.* iii. 22. Obſerve likewiſe, from this Paſſage, not only the Neceſſity, but alſo the Compaſs, and Latitude of your Obedience; how large and extenſive it is. It reaches, not barely to a few, but to all and every Inſtance,

ſtance. If you ſhould receive Orders that are ever ſo much againſt the Grain of your own Inclination, you muſt force yourſelf to comply with them; receive them as you uſed to do nauſeous Phyſick, though they be unpleaſant at firſt, they will do you Good, and be comfortable to you afterwards; your own Pleaſure muſt always ſtoop, and give way to your Maſter's. If he ſets you a Taſk as is mean and ignoble, and ſuch as (according to the Expreſſion of the World) is beneath a Gentleman's Son, do not ſcruple it dear Brother, but diſpatch it chearfully. Remember who hath ſaid, "Servants obey your Maſters in all Things." And, oh! remember that be we as well born and bred as we will, yet he that was higher than the higheſt of us all, even the moſt excellent and illuſtrious Perſon that ever lived, condeſcended to the loweſt and (ſuch as our fine Folks would account the) ſhamefulleſt Offices. The Lord Jeſus Chriſt, though the Brightneſs of his Father's Glory, diſdained not to waſh his Diſciples Feet. Neither be dejected becauſe you are treated in an unworthy Manner, or ſet to do ſome mean and low Office for him, or his Family, but rejoice rather in that you are made like unto your Redeemer, and in the happy Proſpect you will have of becoming great in Heaven, by being ſo little on Earth. I am aware this Piece of Advice is not ſo unexceptionable as the reſt, it may poſſibly be adjudged the Mark of too yielding and ſneaking a Spirit; but never forget that the Things which are moſt highly eſteemed by God, are held in leaſt Repute by Men. I know, and am ſure, that if any Apprentice would make ſuch a Compliance for the Sake of preſerving Peace, and out of Conſcience to the Command of God, and with an Eye to the Example of Chriſt, there is a Day coming when he will not repent of it; when it will not be deemed a Blot in his Character,

racter, but be an Ornament of Grace to his Head, and more comely than Chains about his Neck *. Well, you ſee your Obedience muſt be univerſal, you muſt come when he calls you, and go where he bids you, do all that he commands you, and let alone all that he forbids you. This muſt, moreover, be done, not grudgingly, or of Neceſſity, but readily and gladly: for hear what the Scripture ſaith, "Whatſoever ye do, do it heartily †;" and again, "with good Will doing Service ‡;" ſo that we muſt not creep, but be quick and expeditious in our Buſineſs, howſoever diſagreeable. You muſt not go about it with grumbling Words and muttering in your Mouth, but with ſo ſatisfied an Air, as may ſhew that you are pleaſed with whatever pleaſes your Maſter.

Thirdly, In Faithfulneſs in his Buſineſs. This is the laſt Branch of your Duty to your Maſter; and ſince *Moſes* has obtained an honourable Teſtimony, on this Account, be you alſo faithful in all his Houſe ‖. You may find this, as indeed all the Qualifications of a good Servant, deſcribed by St. *Paul*, (*Tit.* ii. 10.) "Not purloining," ſays he, "but ſhewing all Fidelity." You are charged not to purloin, *i. e.* not to keep back from your Maſter, nor to put into your own Pocket, nor convert to your own Uſe, any of that Money, which, in the Way of Trade, paſſes through your Hands. You were taught from your Childhood, to keep your Hands from picking and ſtealing, and I hope you abhor ſuch abominable Practices from the Bottom of your Heart. You muſt not ſell at a cheaper, and buy at a dearer Rate, in order to have ſome valuable Conſideration made you privily in your own Perſon. Theſe differ from robbing on the Highway, (they are flagrant Acts of Diſhoneſty, and will cry to Heaven for Ven-

* Prov. i. 9. † Coloſ. iii. 23. ‡ Eph. vi. 7. ‖ Heb. iii. 5.

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geance) only in being leſs open and notorious. Such Tricks and villainous Devices do the ſame Thing by Craft and Treachery, as Houſebreakers do by Force and Violence. Therefore, dear Brother, renounce, deteſt, and fly from them as much as from Fire, Arrows and Death. Beſides, you are not only to abſtain from ſuch clandeſtine Knavery, but alſo to ſhew all good Fidelity. What is meant by this, you may underſtand, by reading how *Joſeph* conducted himſelf in *Potiphar*'s Service. Your Maſter it is likely will commit the Management of ſome of his Affairs to you, and you muſt endeavour, by a diſcreet Behaviour, and a pious Life, to bring the Bleſſing of the Lord upon all that you take in Hand. You muſt lay out your Time, and your Labour, and give all Diligence to anſwer the Truſt repoſed in you. You muſt not delay the Buſineſs which is urgent, nor do your Work by Halves, nor transfer that to others which is expected you ſhould do yourſelf. "The ſlothful Man," ſays *Solomon*, "is Brother to him that is a great Waſter;" therefore you muſt avoid Idleneſs, and Careleſſneſs. In a Word, you muſt do nothing knowingly and wilfully that is likely to impoveriſh your Maſter, but ſeek, by all lawful and laudable Means, to increaſe his Subſtance. All this you muſt obſerve, not only when he ſtands by you, and inſpects you, but when his Back is turned, and you are removed from his View; otherwiſe your Service is nothing but Eye-ſervice, ſuch as will prove odious to Man, and is already condemned by God. For if you appear to be induſtrious, and in earneſt, before your Maſter, but to loiter and trifle when out of his Sight, you will be chargeable with Hypocriſy, a Sin extremely hateful to Chriſt, and grievouſly pernicious to the Soul. —But I am afraid I tire you; this one Sentence, therefore, and I have done. You muſt carry yourſelf, throughout the whole Courſe of your Apprenticeſhip

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ſo reſpectfully, ſo obediently, ſo faithfully, that at the End of it you may truly ſay with *Jacob*, "With all my Power I have ſerved your Father." I had more to write, but will ſend you (if you care to accept it) the Remainder ſome other Time. May God bleſs you all, and your affectionate Brother, *&c.*

LETTER XXVI.

Remarks on ſome Paſſages of Holy Scripture.

Dear Siſter,

I Have taken my Pen in Hand to write; but what ſhall be the Subject? News I have none; or, if I had, my Brother would communicate it, in his Converſation.—Let me imitate a royal Example. It was once ſaid by a renowned King, "My Song ſhall be of Mercy and Judgment:" of the ſame let my Letter treat. The former was very lately the Topic of ſome agreeable Diſcourſe with a young Gentleman.—We obſerved, how neceſſary it is, to be firmly perſuaded of the infinitely rich Mercies of God in Chriſt Jeſus. This will make us delight to think of him, and encourage us to fly to him. Whereas, if we have a Jealouſy, that he bears us ill Will, or deſigns our Ruin, we cannot take Pleaſure in him, or place our Confidence in him. Therefore the condeſcending God has given us repeated and ſolemn Aſſurances of his Pity, his Grace, his tender Mercy in Chriſt Jeſus.

Exod. xxxiv. 6, 7 *. He makes it his very Name. Intimating, that a Man may forget his own Name, before

* "And the Lord paſſed before him, and proclaimed, The Lord, the Lord God, merciful and gracious, long-ſuffering, and abundant in

fore the bleſſed God can ceaſe to be merciful to them that fear him.

Ezek. xxxiii. 7, 11 *. He confirms his divine good Will to us by an Oath. He ſwears by his very Life, that he deſires our Happineſs, and ſeeks our Salvation. —Here are two immutable Things, the Name, and the Oath of God. Can we have ſtronger Confirmation of his loving Kindneſs?

I think, if it be poſſible, we have. He has ſo loved us, ſaith the Scripture.—How hath he loved us? So, as no Words, no not of his own all-wiſe Spirit can expreſs; nothing but the unſpeakably precious Effects. So as to ſurrender his own Son, to die that we might live; to be made ſubject to the Law, that we by his Obedience might be made righteous; to become a Curſe, that we might inherit the Bleſſing.—Read what the Wife of *Manoah* very juſtly alledges, and apply it to the Point before us, *Judges* xiii. 23 †, for I can no more: I hear my Friend Mr. ——'s Coach coming to carry me out on a Viſit.

Yours, *&c.*

in Goodneſs and Truth. Keeping Mercy for Thouſands, forgiving Iniquity and Tranſgreſſion, and Sin, and that will by no Means clear the Guilty; viſiting the Iniquity of the Fathers upon the Children, and upon the Childrens Children, unto the third and to the fourth Generation."

* "So thou, O Son of Man, I have ſet thee a Watchman unto the Houſe of *Iſrael*; therefore thou ſhalt hear the Word at my Mouth, and warn them from me. Say unto them, As I live, ſaith the Lord God, I have no Pleaſure in the Death of the Wicked; but that the Wicked turn from his Way, and live; turn ye, turn ye, from your evil Ways; for why will ye die, O Houſe of *Iſrael?*"

† "But his Wife ſaid unto him, If the Lord were pleaſed to kill us, he would not have received a Burnt-Offering, and a Meat-Offering at our Hands, neither would he have ſhewed us all theſe Things, nor would, as at this Time, have told us ſuch Things as theſe."

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LETTER XXVII.

TO HIS FATHER.

Reflections on the Death of his Relations.

Biddeford, Oct. 1, 1742.

Rev. and Hon. Sir,

YOUR laſt, containing the melancholy Account of the Death of both my Aunts, I received. I hope they died in the Lord, and ſleep in the Boſom of Jeſus; and then, truly, they are the happy Perſons, and we the Objects of Pity. They reſt, and have caſt Anchor in the Harbour; whereas we are ſtill beating on the Ocean, and toſſed in the Storm.—If we conſider Things impartially, this World is our Grave; nor do we really live, till we burſt the fleſhly Priſon, and get beyond the viſible Skies.

In the Grave is Darkneſs. It is called the Shadow of Death.—And what elſe is this wretched World? What, but a State of Gloomineſs; a Valley of the thickeſt Darkneſs? where poor Mortals grope in ſpiritual Ignorance; and wander up and down, not ſeeing the Things that belong to their Peace.

In the Grave, among the Tombs, we look for Phantoms and Apparitions.—And what elſe do we meet with here below? A thouſand Sorts of Happineſs preſent themſelves to our Wiſhes, but are unſubſtantial and phantaſtical all. They are a gay Deluſion, and mock our Expectations, as one of thoſe vaniſhing Forms would baulk our Embraces.

The Grave is the Land where all Things are forgotten. The Ideas of Friendſhip are obliterated, and the deareſt Relatives are remembered no more.—And

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is not this too true a Deſcription of our preſent State? Do we not unaccountably forget Jeſus Chriſt, our Almighty Friend, and everlaſting Glory, our invaluable Heritage? Where is the Man that remembers his bleeding Saviour, on his Bed; and thinks upon him when he is waking? No; the Redeemer's inconceivable Love, and the precious Benefits of his Paſſion, are buried in a deep Oblivion. This World then of Darkneſs, Apparitions, and Forgetfulneſs, is the grand Dormitory. Fleſh and Blood the Tomb of our immortal Minds.

Naſcentes morimur.

I fear, I tire you, honoured Sir. But becauſe I have no News, that you can apprehend or reliſh, I allow my Pen in theſe Excurſions.—This Week I was ſent for to viſit a Lady of this Pariſh, in the ſame Diſorder, which proved ſo fatal to my two Aunts. She lay, poor Gentlewoman, moſt terribly afflicted, and is now releaſed. It put me in Mind of the *Pſalmiſt*'s penitential Acknowledgement, which I think is never more applicable than in the Caſe of the Small-Pox: "When thou, Lord, with Rebukes doſt chaſten Man for Sin, thou makeſt his Beauty to conſume away, like as it were a Moth fretting a Garment." I ſhall rejoice to hear that you and my Mother continue well, under all your Trouble and Fatigue, and remain,

Reverend and Honoured Sir,

Your moſt dutiful Son,

JAMES HERVEY.

LETTER XXVIII.

A Queſtion concerning a Paſſage in Scripture.

Weſton-Favell, April 1, 1746.

Dear Sir,

IF you can ſpare the *Night Thoughts*, the Bearer of this Ticket will bring them ſafely to *Weſton*. I propoſe to read them, when Buſineſs is done, and the Day is fled; ſo that the Time may correſpond with the Subject.

I hope, the Bookſeller has, before this Time, waited on you with the little Volume, which deſires your Acceptance. Was it to paſs through my Hands before it was preſented, I ſhould almoſt be induced to inſcribe it with that pretty Line in *Virgil*,

Munera parva quidem, at magnum teſtantur amorem.

Pray, do you think that Paſſage, *Luke* vi. 38. δωσουσιν εις τον κολπον υμων, is rightly rendered by our Tranſlators? "Shall Men give into your Boſom." Is the Idea of Men neceſſarily implied in the Original? Or can Fact and Experience juſtify the Tranſlators in giving this Senſe to the Original? God, and Conſcience, and a future State will amply recompenſe the Beneficent; but whether Men, the Generality of Men in this World are thus generous and grateful, ſeems to be a Point that wants Confirmation. This Remark was ſuggeſted in peruſing the Place, but I ſubmit it to your Judgment, and remain,

Dear Sir, &c.

LET-

LETTER XXIX.

The Plan of his Contemplations on Night:—on the Holy Scriptures.

Weſton-Favell, Nov. 1, 1746.

Dear Sir,

THIS Morning I received your Favour. The Day lours, and threatens Rain, which debars me from the Pleaſure of paying you my Thanks in Perſon.

Mr. *Huygens* I hope to read very carefully. But, I believe, it will be proper to take Heed of adopting into my Plan any Notions, that are difficult and abſtruſe. I would have every Thing ſo perſpicuous, that the dimmeſt Underſtanding may apprehend my Meaning; ſo obvious, "that he who runs, may read."—Let me lay before you a little Sketch of my Deſign, with a Requeſt, that you would alter the general Order, and make Retrenchments, or Additions of particular Incidents, as you ſhall think moſt expedient.

A contemplative Walk.—The Approach of Evening and gradual Extinction of Light.—The Advantages of Solitude.—The Stillneſs of the Univerſe.—The Coolneſs of the Atmoſphere.—Darkneſs, and its Uſefulneſs to Mankind.—Sleep, and its beneficial Effects.—Dreams, and their Extravagance.—A Glow-worm glimmering.—An Owl ſhrieking.—A Nightingale ſinging.—The very different Circumſtances of Mankind; ſome revelling and carouſing; ſome agonizing and dying.—A Knell ſounding.—The Notion of Ghoſts walking.—The Moon, with its various Appearances, and Serviceableneſs to our Globe.—The heavenly Bodies—Their Number—Size—Courſes—Diſtances.—Diſplay many of the glorious Attributes of their Creator.—Some of which

are ſpecified.—They teach nothing of Redemption.—This the peculiar Prerogative of Revelation.—Chriſt the Day-Star from on High, that points out, and makes clear the Way of Salvation.

Theſe are ſome of the Subjects which, I imagined, might be admitted into the Compoſition of a Night-piece. If others occur to your Mind more pleaſing, or more ſtriking, be pleaſed to ſuggeſt them.

I am glad to find by the Quotation from Mr. *Locke*, that your Eſteem and Veneration for the Scriptures, are on the increaſing Hand. May we be perſuaded, ever more and more, of the incomparable Excellency of thoſe ſacred Volumes. This one Conſideration, that they are the Book of God, is a higher Recommendation of them, than could be diſplayed in ten thouſand panegyric Orations. For my Part, I purpoſe to addict myſelf with more inceſſant Aſſiduity to this delightful and divine Study. Away, my *Homer*; I have no more Need of being entertained by you, ſince *Job* and the Prophets furniſh me with Images much more magnificent, and Leſſons infinitely more important. Away, my *Horace*; nor ſhall I ſuffer any Loſs by your Abſence, while the ſweet Singer of *Iſrael* tunes his Lyre, and charms me with the fineſt Flights of Fancy, and inſpirits me with the nobleſt Strains of Devotion. And even my prime Favourite, my *Virgil*, may withdraw; ſince in *Iſaiah* I enjoy all his Majeſty of Sentiment, all his Correctneſs of Judgment, all his beautiful Propriety of Diction, and——but I muſt have done. The Meſſenger waits, he can ſtay no longer, than barely to allow me Leiſure to ſubſcribe myſelf,

Dear Sir, *&c.*

LET-

LETTER XXX.

On promoting the ſpiritual Improvement of the Patients of the Infirmary.

Weſton-Favell, Nov. 22, 1746.

Dear Doctor,

AS I cannot attend the Infirmary at *Northampton* this Day, permit me to take this Opportunity of acknowledging the Favour of your laſt.

The Sermon you was pleaſed to lend me, I admire. Chriſt the great Propitiation is, with me, a moſt favourite Subject; and, I think, the Author has been ſo happy as to treat it in a clear, nervous, pathetic Manner.—I am delighted with his Reply, and rejoice to obſerve, that it has paſſed a ſecond Edition. I hope the Antidote will operate, and ſpread as wide as the Poiſon. —This Writer has another Recommendation. His Conciſeneſs, added to Perſpicuity, renders his Arguments eaſy to be apprehended, and not difficult to be remembered.—I am ſo much charmed with his Performance, that I beg Leave to keep it a few Days longer; and ſhould take it as a Favour, if, in the mean Time, you would give the Bookſeller an Order to ſend for one of the Sermons for me.

I heartily applaud the Zeal you ſhew for the ſpiritual Welfare of the Patients. The Infirmary would be an ineſtimable Bleſſing, if, by the Grace of God, it might be productive of a Reformation in the Perſons, whom it admits and diſcharges. As diſtreſſed Objects will in all Probability, reſort to it, from all Parts of the County, a Change wrought in their Hearts, and a Renewal begun in their Lives, might be a happy Means of diffuſing Religion far and near.—I hope the Clergy

concerned in the Management of the Infirmary will, with Delight and Aſſiduity, concur in the Proſecution of ſo deſirable an End. I can promiſe for one, ſo far as God ſhall give him Ability.—I wiſh ſome proper Scheme were contrived for the Execution of this Deſign, in which I might bear ſome little Part, without giving Umbrage to my Brethren, or alarming their Jealouſy.—I have ſometimes thought of offering to give the Patients a kind of Lecture or Exhortation once a Week, formed upon ſome or other of thoſe Scriptures, which are the ſtanding Memento's of their Wards*. But, ſometimes doubtful whether ſuch a Propoſal would meet with Acceptance, ſometimes checked by the Infirmities of my Conſtitution, I have hitherto neglected to mention the Affair. However, I now venture to ſubmit it to your Conſideration. To this, or any other more adviſeable Method, I ſhould very readily contribute the beſt of my Aſſiſtance.

" Are you inclined, dear Sir, to give the poor Creatures all the Inſtruction in the Chriſtian Religion, you are capable of?"—We take you at your Word; and henceforward look upon you as an Aſſociate in our great Work. In a Warfare of ſuch unſpeakable Importance, we are glad to ſtrengthen our Force by the Acceſſion of every Ally. Much more of ſuch an Auxiliary, as will be regarded by the Patients with an uncommon Degree of Attention and Pleaſure. Nor can I think it any Ways inconſiſtent with the Office of a Phyſician; or any Derogation from the Dignity of his Character, to feel the Pulſe of the Soul, to examine into the Symptoms of ſpiritual Maladies, to aſk exploring Queſtions concerning the Habit of the Mind, and pre-

* Texts of Scripture in the *Northampton*, *Wincheſter*, and ſeveral other Infirmaries, are written on the Walls, and conſequently, are very uſeful, if ſeriouſly reflected on.

ſcribe

ſcribe according, either for the purging off the peccant Humours of Vice, or corroborating the relaxed Powers of Grace.

May that infinitely condeſcending and compaſſionate Being, who diſdained not in his own ſacred Perſon, to take our Sickneſſes, and bear our Infirmities, both direct your Counſels, and proſper your Endeavours, in this momentous Affair.

I purpoſe to wait upon you ſome Afternoon in the next Week, and cannot think of a more agreeable Topic of Converſation, than that of concerting Meaſures for the proper Exertion of this Labour of Love, and encouraging each other to abound in the Work of the Lord.

I am, dear Sir, *&c. &c.*

LETTER XXXI.

On the ſame Subject.

Weſton-Favell, Nov. 29, 1746.

Dear Doctor,

HAVING taken Cold, and got a Hoarſeneſs, I am afraid to venture abroad; leſt I ſhould loſe my Voice, and be incapable of performing the Duty of the Morrow.

If any Method is agreed upon by the Committee for endeavouring, in ſome more effectual a Manner, to promote the ſpiritual Recovery, and everlaſting Welfare of the Infirmary Patients, I wiſh you would be ſo kind as to inform me of it, in a Letter: that if any Part of this generous Undertaking ſhould fall to my Share, I may addreſs myſelf to the Proſecution of it, with all

the Ability which the divine Goodneſs ſhall vouchſafe to communicate. Or, if there be no Need of my Concurrence, that I may accompany it with my beſt Wiſhes, and, at leaſt, further it with my Prayers.

Who am, *&c.*

LETTER XXXII.

His Diſlike of Controverſy.

Weſton-Favell, Feb. 28, 1747.

Dear Sir,

I Have read the ingenious Gentleman's Letter attentively; though he ſays the ſtrongeſt Things that can be urged upon the Point, I ſtill adhere to my Sentiments; and not becauſe they are mine, but the Scripture's, and ſupportable. I am perſuaded by a Variety of Texts from the Oracles of Truth.--I beg Leave to wave the Proſecution of the Controverſy. Controverſy is what I naturally diſlike, and what I have ſeldom found advantageous. I know his Opinion, and he has given me an Opportunity of declaring mine; and I would only add, that if in any Thing we be otherwiſe minded (than is conſiſtent with the Goſpel of Grace) God (upon a diligent Application to his Word, and humble Prayer for the teaching of his Spirit) will reveal this unto us. *Phil.* iii. 15.

I have been reading Mr. *Baxter*'s *Saints Everlaſting Reſt*, and admire the Copiouſneſs, the Juſtneſs, and the Devotion of his Thoughts *. How happy the Soul,

* This very comfortable and ineſtimable Book (which well deſerves to be in the Hands of every Chriſtian) has lately been moſt judiciouſly abridged by the Reverend Mr. *Fawcett*.

that

that while reading them, can make them his own! May this be always the prevailing Desire; and in due Time, the Heaven-vouchsafed Portion of the worthy Owner of the Book, and of his

Most affectionate Friend, &c.

LETTER XXXIII.

On publishing his Meditations.

Weston-Favell, Feb. 1747.

Dear Sir,

I Have heard nothing from my Printer, during all this Interval. What can be the Reason of his long Silence, and great Negligence, I cannot imagine. But this Week it occurred to my Mind, that if he delays the Second Edition at this rate, I may possibly be able to prepare the third Letter to accompany it. Accordingly, I have postponed other Business, and applied wholly to this Work. I have transcribed some Part of the intended Piece, and send it for your Perusal. Pray be so good as to examine it narrowly, and favour me with your Remarks and Improvements, on a separate Paper. There are, I fear, besides more material Faults, several Mistakes in the Copy, owing to my Want of Leisure to review it. I suppose, the Remainder of my Design, when completed, will consist of about the same Number of Pages.

If I live till *Monday*, I propose to visit my Patient at the Infirmary; and, if Company happens to be agreeable, will take the Pleasure of spending an Hour with

with a certain valuable and very much esteemed Friend at *Northampton*. If you are not able to guess the Person I mean, you shall soon be informed, by dear Sir,

Your's, &c.

LETTER XXXIV.

On the Plan of a religious Society.

Weston-Favell, April 12, 1747.

Dear Sir,

I Have folded down a Corner of the Leaf at the Place where your Perusal left off. There is a Note or two subjoined to the preceding Pages, which I wish you would please to examine. My humble Service to Dr. ****. I desire he will write his Remarks and Corrections on a separate Paper. What think you of the following Lines for a Motto?

> Night opes the noblest Scenes, and sheds an Awe,
> Which gives those venerable Scenes full Weight,
> And deep Impression on th' intender'd Heart.
>
> *Night Thoughts.*

> ——— *Si quid novisti rectius illis*
> *Candidus imperiti.*

Your Plan for forming a Christian Assembly *, and regulating our Interviews, I greatly approve. It seems to me, to be complete. I see nothing that should be taken from it, nor can think of any Thing to be added to it. I heartily wish to have it carried into Execution, and hope it will be productive of considerable Comfort and Advantage to the Members; and not to them only,

* See Letter LXI.

but,

but, by rendering them more uſeful in their reſpective Stations, to many others.

A Cold, and Hoarſeneſs on my Voice, make me ſomewhat fearful of coming to **** this Day.—I hope you have peruſed the Remainder of the Manuſcript; and cannot but wiſh, you would give the whole a ſecond Reading. The unknown Importance of what we print, inclines me to urge this Requeſt. Who can tell how long it may continue, and into what Hands it may come? I almoſt tremble at ſuch a Thought, leſt I ſhould write unadviſedly with my Pen; and injure, inſtead of ſerving the beſt of Cauſes.

If you have put my little Piece into the Hands of my *Ariſtarchus*, Dr. **** I mean, deſire him to be particularly attentive to the Redundancies, and lop them off with a plentiful Hand.

I ſhall ſoon create you a ſecond Taſk, by tranſmitting for your Correction, twenty Folio Pages of Remarks on the Stars, and ſerious Improvements.

Your's, &c.

P. S. *Vir bonus & prudens Verſus reprehendet inertes,*
Culpabit duros, incomptis allinet atrum
Tranſverſo Calamo ſignum, ambitioſa recidet
Ornamenta, parum claris Lucem dare coget,
Arguet ambiguè dictum, mutando notabit. HOR.

This I tranſcribe, not to inform you of the Critic's Office, but only to apprize you of what I wiſh, and what I humbly requeſt.

LET-

LETTER XXXV.

On Levity in Converſation, and Attendance on public Worſhip.

Weſton-Favell, June 27, 1747.

My dear Friend,

COMING Home this Evening, I could not forbear muſing on the various Topics, which furniſhed Matter for our Diſcourſe; and now I am all thoughtful and retired, I cannot forbear taking Notice of ſome Particulars relating to our Converſation. To be ſilent in ſuch a Caſe, would, I am perſuaded, be more diſpleaſing to a Gentleman of your Diſcernment and Generoſity, than to uſe the utmoſt Freedom of Speech.

Was it you, dear Sir, or I, that when a certain Paſſage in Scripture happened to be mentioned, treated it, not indeed with a contemptuous Diſdain, but with too ludicrous an Air? deſcanted on it, in a ſportive and frolickſome Manner, in order to create a little Pleaſantry. If I was the Perſon that indulged this improper Levity, I beſeech you to rebuke me, and ſeverely too. Though my Deſign might be innocent, my Conduct was apparently wrong. That infinitely precious and important Book, ſhould be always held in the higheſt Veneration. Whatever the divine Spirit vouchſafes to dictate, ſhould be thought and ſpoke of by Mortals, with Gratitude, Dutifulneſs, and Awe. It is the Character of a religious Man, that he *trembles* at God's Word; and it is ſaid of the great Jehovah, that he has *magnified* his Name and his Word, above all Things.

Who was it, dear Sir, that lent to our valuable Friend that vile Book, *Le Sopha*, and yet wrote by *Crebillon*, with

with an enchanting Spirit of Elegance; which muſt render the Miſchief palatable, and the Bane even delicious. I wonder, that your kind and benevolent Heart could recommend Arſenic for a Regale. It puts me in Mind of the empoiſoned Shirt preſented to *Hercules*. I am ſure you did not think on it, or elſe you would no more have tranſmitted ſuch a peſtilent Treatiſe to the Peruſal of a Friend, than you would tranſmit to him a Packet of Goods from a Country depopulated by the Plague. If that polluting *French* Book ſtill remains in your Study, let me beg of you to make it perform Quarantine in the Flames.

The laſt Particular relates to Attendance on the public Worſhip of God. Let us not neglect the aſſembling ourſelves together. This was the Advice of the beſt and greateſt Caſuiſt in the World; not to ſay, the Injunction of the Maker of all Things, and Judge of all Men.—Would we be aſſured of our Love to God! This is one Evidence of that moſt noble and happy Temper, "Lord, I have loved the Habitation of thy Houſe, and the Place where thy Honour dwelleth."—Would we glorify the Lord? Then let us appear in his Courts, fall low on our Knees before his Footſtool, and in this public Manner avow him for our God, recognize him for our King, and acknowledge him to be our ſupreme Good.—Would we follow the Example of our devout and bleſſed Maſter! Let us remember how it is written, "Jeſus went into the Synagogue, as his *Cuſtom* was." And, if we take due Care to get our Hearts prepared, by a little previous Meditation, and earneſt Prayer, I dare anſwer for it, our Attendance will not be in vain in the Lord. God will, according to his Promiſe, meet us in his Ordinances; make us joyful in his Houſe of Prayer; and we ſhall experience what, (if I remember aright) that brighteſt Ornament of the Court of Judicature, Judge *Hales* declared,

"That

"That he never ſat under the Preaching even of the meaneſt Sermon, but he found ſome Word of Edification, Exhortation, or Comfort."

Dear Sir, beſtow a Thought on theſe Things. If the Remonſtrances are *wrong*, I willingly retract them. If *right*, you will not pronounce me impertinent. Love and Friendſhip dictate what I write, and the only End I have in View is the Holineſs, the Uſefulneſs, the Happineſs, the final Salvation of my much eſteemed Friend. It is for this, this only I have now taken my Pen in Hand, and for this I ſhall often bend my Knees before God, and thereby prove myſelf to be,

Dear Sir, *&c.*

LETTER XXXVI.

On the Plan of a Chriſtian Society.

Weſton-Favell, 1747.

Dear Sir,

MR. *H*—— delivered your Meſſage. Upon a repeated Peruſal of your *Rules and Orders*, I find nothing to add, nor any Thing to alter *. I think it is a finely calculated Scheme, and ſeems very likely (συν Θεω) to be productive of conſiderable Good.

When the Diſciples were together, after their Maſter's Reſurrection, they had the Honour, the Comfort, and Advantage of his divine Preſence. And why may not we, when *aſſociated on ſuch a Plan*, and converſing with *ſuch* Views, reaſonably hope for the ſame Bleſſing?

* See Letter LXI.

I ſhall

I ſhall return all your Books by the firſt Opportunity, only the firſt Volume of the *Hiſtory of the Bible*, I beg to keep a little longer. The Bible, I intend, for the future, to make the principal Object of my Study. That beautiful and important Exhortation ſhall be my ruling Directory, Ο λογος τȣ Χριστȣ ενοικειτω εν υμιν πλȣσιως.

Perhaps, Dr. *Wall* will be ſo obliging as to anſwer my Letter. And if ſo, I think, it will be proper to defer writing to Mr. *Rivington*, and ſending the Draught, till I hear the Doctor's Sentiments.—I beg of you to accept the cordial Compliments, as you have always the beſt Wiſhes, and frequently the earneſt Prayers of,

Dear Sir, your's, *&c.*

LETTER XXXVII.

On his Meditations, and miſcellaneous Remarks on Books.

Weſton-Favell, July 18, 1747.

Dear Sir,

I Deſire you to accept my Thanks for the Variety of beautiful Lines, which you ſent me, to chuſe a Motto from. They are all elegant, but not ſufficiently expreſſive of the Deſign of the Piece. Therefore, I imagined the following Quotation from Dr. *Young*, ſomewhat more ſuitable;

> Night is fair Virtue's immemorial Friend;
> The conſcious Moon, thro' ev'ry diſtant Age,
> Has held a Lamp to Wiſdom.

You adviſed me to add a ſort of Note to the Paſſage objected to by Mr. ****, relating to the Spark's being

being visible *. In Pursuance of your Direction, I subjoined the following.

" I beg Leave to inform the young Gentleman, " whose Name dignifies my Dedication; that this was " a Remark of his worthy Father, when we rode toge- " ther, and conversed in a dusky Evening. I mention " this Circumstance, partly to secure the Paragraph " from Contempt, partly to give him and the World " an Idea of that eminently serious Taste, which distin- " guished my worthy Friend. The less obvious the " Reflection, the more clearly it discovers a Turn of " Mind remarkably spiritual, which would suffer no- " thing to escape without yielding some spiritual Im- " provement. And the meaner the Incident, the more " admirable was that Fertility of Imagination, which " could deduce the noblest Truths from the most trivial " Occurrences."

Will not this be looked upon as a sly underhand Artifice, whereby the Author extols himself?

Does the famous *Dutch* Philosopher, *Nieuwentyt* (I think is his Name) treat of the heavenly Bodies? If he does, be so good, in case he dwells in your Study, to send him on a Week's Visit to me. Dr. *Watts*'s *Treatise on Astronomy*, I should be glad to peruse.

The *Hymn to the Moon*, whoever is meant by *Scriblerus decimus Maximus*, is very poetical. I durst not venture to add what is wanting to render it a complete Address, lest it should become like the visionary Image, whose Head was of Gold, his Feet of Iron and Clay.

My transient Remarks on Dr. *Rymer*'s *Representation of Revealed Religion*, are lost. I must desire Leave to postpone my Observation on the other Books.

I am, dear Sir, *&c.*

* See *Hervey*'s Meditations on the Night, Page 238.

LET-

LETTER XXXVIII.

On the Poem of the Deity: and visiting a condemned Malefactor.

Weston-Favell, Aug. 8, 1747.

Dear Sir,

AFTER my Thanks for what passed in Yesterday's Interview, give me Leave to add my Acknowledgments for the Perusal of your Poem, entitled, *The Deity* *. It is a noble Piece, quite poetical, truly evangelical, and admirably fitted to alarm and comfort the Heart, to delight and improve the Reader. I must desire to read it again.

I visited the poor condemned Malefactor, found him an ignorant Person; aimed chiefly at these two grand Points, to convince him of the Heinousness of his Sin, and shew him the All-sufficiency of the Saviour, to obtain Pardon even for the very vilest of Offenders. To preach and teach Jesus Christ is our Office; to make the Doctrine effectual God's great Prerogative. Nothing more occurs, but that,

I am, *&c.*

* Wrote by Mr. *Boyse*.

LETTER XXXIX.

Remarks on Dr. Middleton.

Weſton-Favell, Aug. 22, 1747.

Dear Sir,

HAVING read Dr. *Middleton*'s introductory Diſcourſe, I hardly know what to think of his bold Aſſertion, "*that all the Miracles ſuppoſed to be wrought* "*after the Apoſtolic Age, are abſurd and fictitious.*" I muſt ſuſpend my Opinion concerning this Point, till I find it either confirmed by the Silence, or confuted by the Arguments, of the Advocates for Eccleſiaſtical Antiquity. In the main, I approve of his Deſign, which is to ſettle the Proofs of our holy Religion on the Baſis of the inſpired Writings, and to deduce its Doctrines from the ſame ſacred Source. The Scriptures, as our Friend *H*— beautifully expreſſes himſelf, are "the "Armoury of God, from whence we may draw Wea- "pons of a divine Temper, wherewith to engage all "that oppoſe the Truth, or hold the ſame in Un- "righteouſneſs."

Does not this ingenious Writer bear a little too hard upon the religious Character, and exemplary Behaviour, of the Primitive Fathers? I cannot but think, they had, at leaſt in this Reſpect, a very evident Superiority over moſt of their Succeſſors.—How flowing, perſpicuous, and elegant is the Doctor's Style; and how ſtiff, obſcure, and bombaſt the Language of the Archdeacon? I dare ſay, you could not forbear ſmiling at his,—blazing out moſt faſtidious Hypercritics; reproaching (not virulently, but) tartly; laſhing (not ſeverely, but) ſuperciliouſly; and penetrating the very Vitals of the dead Languages.

If

If your *Matho* is not lent out of Town, I wiſh you would be ſo good as to ſend for it, and favour me with Sight of it by the Bearer. The Reaſon of my requeſting this, is, that Mr. *Rivington* informs me by my Brother, if he has not the laſt Piece by the Middle of next Week, his Preſs muſt ſtand ſtill. And methinks, I would gladly peruſe that Volume of *Matho*, which relates to my Subject, before I ſuffer my *laſt* Eſſay to depart.—When can you afford me your Converſation for an Hour or two, in order to examine Mr. * * *'s Remarks, and beſtow the finiſhing Touches on the Piece? Shall I wait upon you on *Monday* Morning early?—When this Buſineſs is diſpatched, your Book, and my Thanks, ſhall be returned together.

Your's, *&c.*

LETTER XL.

An Inſtance of Chriſtian Decorum.

Weſton-Favell, Oct. 31, 1747.

Dear Sir,

WITH Thanks, I return Colonel *Gardiner*'s Life. Dr. *Doddridge*, the worthy Author, has preſented me with a Copy, which, I hope, will ſerve to humble and animate me, ſo long as I live.

Abernethy on the *Divine Attributes*, I will ſoon reſtore. In the mean Time, ſhall I beg the Favour of borrowing *Pliny*'s *Natural Hiſtory?*

You remember, who is to call upon you (*Deo volente*) on *Monday* Morning. I muſt devote the greateſt Part of this Day to prepare my tranſlatory Quota of *Dickſon's Therapeutica Sacra*.—The Thoughts of our little Society

brings to my Mind a pleaſing Circumſtance, which I obſerved, when we were at our laſt Interview. My very valuable Friend Dr. *S*—— told a Story, in which he had Occaſion to refer to ſome profane and execrable Language. Inſtead of defiling his Lips with a Repetition of the helliſh Jargon, he was ſo truly diſcreet, as only to mention it under the general Title of *Horrid Oaths*. A Delicacy this, which I thought highly becoming both the Chriſtian and the Gentleman.—I have ſometimes took the Freedom to obſerve, in the moſt reſpectful Manner, upon ſome little Inadvertencies in my worthy Friend's Conduct: But now it is with the higheſt Pleaſure that I congratulate him, upon a moſt amiable Piece of religious Decorum, introduced into his Diſcourſe.

I am, *&c.*

LETTER XLI.

Sympathy in Diſtreſs.

Weſton-Favell, Dec. 2, 1747.

Dear Sir,

THE Surprize which your Letter gives me, is inexpreſſible, and the Grief equal. I will haſten, as ſoon as poſſible, to my worthy and afflicted Friend. O! that I could bring with me ſome healing Balm for his wounded Heart! It would be no ſmall Alleviation of my own Sorrows, if I might be inſtrumental to make his leſs.

I will detain the Meſſenger no longer, and I hope I ſhall not ſtay long before I ſet out myſelf. It is owing wholly to an Accident, that I do not accompany the Bearer,

Bearer, with a View, and a Hope of adminiſtring ſome Conſolation to poor Dr. *S****, under this ſudden and irreparable Loſs of ſo accompliſhed a Wife, of ſo excellent a Mother to his very amiable Children.

I am, dear Sir, *&c. &c.*

LETTER XLII.

An Account of the Death of Mrs. Stonhouſe.

Northamp. Dec. 5, 1747.

Dear and worthy Sir,

YOU will wonder to ſee a Name which you have but lately known, at the Bottom of this Paper. But how,—oh! how will you be ſurprized? how grieved? to read the Occaſion.—It is ſo afflicting, almoſt ſo inſupportable to our valuable Friend, that he is unable to give you the Narrative; therefore has committed the Office (*triſte miniſterium!*) to my Pen.—And muſt I tell you? can you bear to hear it?—Mrs. *Stonhouſe* is dead; that amiable and excellent Lady is dead.—She was ſafely delivered of a Daughter, the very Day on which the Doctor wrote to you laſt:—Little did he imagine, poor Man! that the Death of his much-loved Wife was then ſo near:—She was as well as could be expected or wiſhed on *Sunday* Morning, and departed this Life on *Tueſday* Evening.

In the Forenoon on *Sunday*, the Doctor went out to viſit his Patients; and in the Evening on his Return, he perceived, to his great Surprize, that Mrs. *S**** had been ſeized with a Fever, during his Abſence, attended with ſome alarming, and, as he apprehended, fatal

Symptoms:—He desired Dr. *K* * * * of this Town to see her, who gave some Encouragement; but, as this was not satisfactory to Dr. *S* * * *, he immediately dispatched a Messenger to another Physician at a considerable Distance (one Dr. * * * of * * *) who came with all the Expedition that the Rigour of the Season would permit; for the Snow was deeper than it had ever been known, perhaps, in the Memory of Man, and the Weather most terrible indeed; the Cold piercingly severe, and the Roads dreadfully dangerous.—The Moment this sagacious Practitioner beheld her, he confirmed Dr. *S*——'s first Sentiments, that the Case was irrecoverable; and added, that the great Change was at the very Door, and would probably take place in less than twenty-four Hours; which came to pass accordingly.

Your own tender and sensible Heart will naturally conclude Dr. *S*——— is so oppressed with Sorrow, as not to be capable, at present, of answering his most valued Correspondents:

Curæ leves *loquuntur*; Ingentes *stupent*;

But he intends, when Time has somewhat alleviated his Grief, and Religion has more reconciled him to the awful Dispensation, to make a particular Reply to the whole of your epistolary Favour. You will, I do not question, recommend our distressed Friend to the Father of Mercies, and the God of all Comfort. May we all lay this awakening Stroke of Providence to Heart, and give all Diligence to have our Sins pardoned through redeeming Blood, our Souls renewed by sanctifying Grace; "that whether we live, we may live unto the Lord; or whether we die, we may die unto the Lord; so that living or dying we may be the Lord's.

The second Edition of my *Meditations*, with the Addition of another Volume, is at last published. I have given Directions to my Bookseller, to send you a Copy; and

and beg of you to accept it, as a ſmall, but the moſt ſpeaking and eloquent Expreſſion, I am able to form of that great, that growing Eſteem I have conceived for Dr. *Swan*, ever ſince our firſt Interview at *Weſton*. Be pleaſed, dear Sir, to read it with the utmoſt, or rather with your own Candour, and ſometimes dart up a ſhort Petition for the Author, that whatever is the Fate of his Book, himſelf may live over his Writings, and be, what he deſcribes.

I am, *&c.*

LETTER XLIII.

On ſanctified Afflictions.

Weſton-Favell, Dec. 12, 1747.

Dear Sir,

THIS, I hope, will find you perfectly recovered from your Indiſpoſition, and thoroughly reconciled to God's holy Will. Afflictions, when ſanctified, are real Bleſſings; they work Humility, and wean from the World; they teach us to pour out, not our Words only, but our very Souls, before God in Prayer; and create an ardent Deſire after that Inheritance in Heaven, which is incorruptible and immortal, after thoſe Manſions of Peace, where Sorrow and Sighing flee away. May this be the Effect of that awful Stroke, which has made ſo deplorable a Breach on my Friend's domeſtic Comfort!

Next Week *Abernethy* on the *Divine Attributes* will return to your Study; and I only wiſh, that he might bring with him a little more of the everlaſting and glorious Goſpel. With my Compliments to Mrs. * * *

I am, *&c.*

LETTER XLIV.

On the Choice of a Motto.

Weſton-Favell, Jan. 12, 1747.

My dear Friend,

LOTH to make your Servant ſtay, and loth to treſpaſs too much upon the Patience of our Family, who wait for me, I write in the utmoſt Hurry.—After ſo great an Opinion as that of the judicious Dr. * * *, I hardly dare venture to deliver my Sentiments. Yet I muſt confeſs myſelf ſtrongly inclined to prefer your intended Motto.

Is it a Vulgariſm? Rather the Simplicity of the Goſpel; accommodated to the loweſt Capacity, ſuited to ſtrike ordinary Readers; who are the Perſons moſt likely to be impreſſed. Or, if it is a Vulgariſm, let this be for the Illiterate, the Poetry for the Polite.

Is it Puritanical? Be not aſhamed of the Name. They (the Puritans) were the ſoundeſt Preachers, and I believe the trueſt Followers of Jeſus Chriſt. If ſuch an Imputation is a Bugbear, we ſhall not act like gallant Soldiers of Chriſt. Is it not the moſt important Truth in the whole Book of God? The ſureſt, eaſieſt, moſt compendious Means of overcoming the Dread of Death? If ſo,—I need not make the Concluſion.

Will Cenſure enſue? Dear Sir, dread it not. Be bold for once to deſpiſe Ridicule. Or rather, if it muſt needs fall upon you, to glory in this:—*Dedecus haud indecorum.*

Pardon my Freedom. Only juſt think on my Reaſons. Reject them, and welcome. I ſhall be glad to be over-ruled for the better.

Your's, *&c.*

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LETTER XLV.

On the Character of Mrs. Stonhouſe.

Weſton-Favell, Feb. 4, 1748.

Dear Sir,

I Sincerely thank you for taking the Trouble of correcting my Marks for Italics.—I am glad you did not eraſe Mrs. *S*——'s Name. I aſſure you, Doctor, I ſhall always eſteem it a real Honour to be reckoned in the Number of your Friends; and ſhall look upon it, as one of the Satisfactions accruing from my Book, that it tells it, in ſo pertinent a Manner, to the World, though, with Regard to your truly amiable deceaſed Lady, I fear, it will be an Inſtance of the Arrogance of my Heart, and a Reproach upon the Impotence of my Pen, or elſe I would ſay,

—— *Si quid mea Scriptula poſſunt,*
Nulla Dies unquam memori Illam eximet Ævo.

Your's, *&c.*

LETTER XLVI.

An Inſtance of Benevolence.

Weſton-Favell, March, 1748.

Dear Sir,

I AM very much obliged for the Preſent of your Franks; they could never be more wanted, or more welcome.—If you have not ſo much as you wiſh, to relieve the Neceſſities of the Poor, diſtribute from my Stock.

Stock. I am cloyſtered up in my Chamber, and unacquainted with the Diſtreſſes of my Brethren. Lend me therefore your Eye to diſcover proper Objects, and your Hand to deal about my little Fund of Charity. Do not forbid me to ſend a Guinea, in my next, for this Purpoſe; do not deny me the Pleaſure of becoming, through your Means, an Inſtrument of ſome little Comfort to my afflicted Fellow-Creatures; and (what is a far more endearing Conſideration) to the Friends, the Brethren, the Members of him who died for my Sins. If you have any other Friend, to whoſe Taſte it may be agreeable, and in whoſe Hands uſeful, I will impower you to make the Preſent.—Herewith comes the *Deſcant on Creation* enlarged. I hope, you will be able to read it, and not a little to improve it. Can you engage Dr. *D*—— to run it over? To grant—*Poſtremum hoc Munus.*

I muſt write it over again, ſo fear not to eraſe and blot. I have not ſeen, where or how I can handſomely introduce that fine Quotation from Mr. *Dyer's Ruins of Rome* *; but will ſtill conſider it becauſe you deſire it.

I am, dear Sir,

Your's, *&c.*

LETTER XLVII.

On the Evil of Flattery.

April, 1748.

FY, fy upon you, dear Doctor,—I had been endeavouring all the Day long to fix my Admiration on that moſt exalted, that moſt amiable Being, who, though

* This elegant Poem is now reprinted in *Dodſley's* Collection of Poems.

poſſeſſed

poſſeſſed of Excellencies which the very Angels contemplate with Rapture and Adoration, yet humbled himſelf to Death, the Death of the Croſs for my Friend and me. When your Praiſes, kind indeed, but alas! perniciouſly kind, fetched my Thoughts from their proper Element, and proper Object, to grovel on a Creature, and that the meaneſt of Creatures, Self. I could wiſh myſelf, on ſuch Occaſions, "like the deaf Adder, which ſtoppeth her Ears, and refuſeth to hear the voice of the Charmer, charm he never ſo ſweetly." Praiſe is moſt inchanting Muſick to the human Ear; ſhall I rather ſay, moſt delicious Poiſon to the human Taſte. From Strangers, or complimentary Correſpondents, we muſt expect a Touch upon this String, a ſprinkling of this Spice. But among Friends, Boſom-Friends, Chriſtian Friends, it muſt not be ſo.—You and I, dear Sir, will teach one another's Hearts to riſe in Wonder, and glow with Love, at the Conſideration of that ever bleſſed Sovereign, who is higher than the Kings of the Earth, higher than the Potentates of Heaven, and yet lay in Darkneſs and the Shadow of Death; that he might make us the Children of God, and exalt us to everlaſting Life.—Pardon my Excurſions on this Subject.—A Letter from my Father is enough to caſt Contempt upon created Things. It informs me, that my poor Siſter is reduced very low; ſo low, that my Father cannot hear her ſpeak. He ſeems to look upon her Life to be in very great Danger. May the Father of Compaſſions reſtore her Health; that ſhe may live to the Honour of her dying Maſter, and be a Comfort to her afflicted Parents!—Glad I am, that my dear Friend can reliſh the Writings of that ſhining and burning Light, Mr. ***. Our Diſeſteem of ſuch Goſpel Doctrines, as he teaches, generally ariſes from Ignorance of *ourſelves*. Therefore

fore I heartily join with the *Grecian* Sage, in saying, *E Cælo descendit* γνωθι σεαυτον *.

I am, affectionately

Your's, &c.

LETTER XLVIII.

The Presence of Christ at the Marriage of Canaan, in Galilee, vindicated against Objections.

Weston-Favell, May 26, 1748.

Dear Sir,

I Have given Directions to my Bookseller to present you with the *new* Edition of my *Meditations*; which I desire you to accept, and to look upon as a small but unfeigned Expression of my most affectionate Esteem. The Pleasure of your Company I cannot expect often to enjoy; let me, therefore, dear Sir, by means of my little Treatise, converse with you now and then, as it were by Proxy; with a View of familiarizing to our Minds those sublime Subjects, which will be the Study and the Delight of a glorious Eternity.

Another Sett I have sent for Mr. * * *; which I beg of you to render acceptable, by presenting. That worthy Minister stands entitled to my grateful Acknowledgments, for his judicious and excellent Letter. How much I was pleased with it, and how free I have made with it, he will see from the Motto, prefixed to the *Winter-Piece*. His candid and weighty Observations,

* The *English* of the *Greek* Words is, *Know thyself.*—A Maxim, which descended from Heaven.

have

have induced me to alter the exceptionable Paſſage in the Book; and will, I hope, incite me to cultivate in my Heart that amiable Spirit of Charity, which hopeth all Things.

What I accidentally hinted to Dr. * * *, who favoured me with a Sight of Mrs. * * *'s Letter, I never imagined would have been communicated to her, or any Perſon living. Had I ſuſpected any ſuch Conſequence, I ſhould certainly have withheld my Pen, and concealed what I might happen to think. Becauſe, I neither reliſh Controverſy; nor have Strength of Mind, or Solidity of Judgment, ſufficient to conduct the Procedure of an Argument. All my Aim, all my Deſire, is to quicken in my own Heart the Seeds of practical Faith, and vital Holineſs. If to this, I might be enabled to cheriſh the ſame ſacred Principles, in the Hearts of ſome of my ſerious and humble Acquaintance, I ſhould wiſh for no other Fruit of my Labours.—However, as Mrs. * * *'s Objections are advanced, and are now before me, it would be a Failure of Reſpect to her, and a Deſertion of my divine Maſter's Honour, if I did not attempt, at leaſt, to ſatisfy her Scruples, and vindicate his Conduct. I ſhall, therefore, with all Freedom, but with ſincere good Will, tranſmit my Sentiments on every Article of her Letter.

And firſt,—with Regard to the little Aſſiſtance, which I have contributed, and which Mrs. * * * thinks worthy of her Acknowledgments; I beg of her to obſerve, that it is owing, wholly owing, to her adored Redeemer. To him, to him alone, ſhe is obliged (if there be an Obligation in the Caſe) for this friendly Donation. He has been pleaſed to command this Inſtance of my Gratitude, for his unſpeakably tender Mercies to my Soul. He has been pleaſed to declare, that he will look upon ſuch a Piece of Kindneſs as done to his own moſt bleſſed Self. This makes me, this

this makes all Believers, glad to embrace every such Occasion, of shewing our Thankfulness to our infinitely condescending, gracious Lord.—The Action, which Mrs. * * *'s grateful Pen calls generous, does not arise, as she expresses it, from any innate Nobleness of Mind. I remember the Time, when this Heart was hard as the Flint, and these Hands tenacious even to Avarice. But, it is Jesus the quickening Spirit, and the Lover of Souls, who has made your Friend to differ from his *natural* Self. If the *flinty* Bowels are melted into Compassion, they are melted by a believing Consideration of his most precious Blood. If the *avaricious* Hands are opened, and made ready to distribute, willing to communicate, they are made so by the free Grace of our Lord Jesus Christ. Therefore not unto *me*, not unto *me*, but unto the great and good *Redeemer*, are all the Returns of Gratitude due.

" It is *utterly* inconsistent, says Mrs. * * *, with my " Way of thinking, that the Son of God should be " present at a Wedding at all."—But why should it be thought *utterly*; why, in *any* Degree, inconsistent with his Dignity or Wisdom, to be present at the Solemnization of an Ordinance, which he himself instituted; instituted in the State of Innocency itself; instituted, for promoting the Happiness of our Nature, and for perpetuating, with Regularity and Purity, its very Existence?—If our Lord opened his Commission, and shewed his divine Credentials at a bridal Festivity, it was, in my humble Opinion, with a very peculiar Propriety. Because, it was a significant Intimation of the benign and amiable Genius of his Religion; that he came, not in the austere and recluse Spirit of the Baptist; came not to forbid, but to sanctify, the lawful and truly valuable Comforts of our present Being.—If Mrs. * * * pleases to consult the Office of Matrimony, as it is celebrated by our Church, she will find a substantial

ſtantial Reaſon aſſigned, for our Saviour's gracing this Solemnity with his Preſence, and working his firſt Miracle on this Occaſion. And the more attentively ſhe reads the Scriptures, ſhe will find, in various Places, how the Son of God delights to honour this ſacred Inſtitution: ſince he calls himſelf the Bridegroom of true Believers; and declares, that he will Betroth them to himſelf in Righteouſneſs; ſince he ſhadows forth their ſpiritual Union with his bleſſed Self, by that moſt endearing, moſt indiſſoluble of Ties, the nuptial; and figures out the Satisfaction reſulting from his Goſpel, and even the ſublime Enjoyments of the heavenly Kingdom, by a Marriage-Feaſt. When theſe Things are taken into Conſideration, I hope, it will appear, that our holy Redeemer acted entirely in Character, and conformably to the whole Tenour of his Revelation, by ennobling, by bleſſing, the matrimonial Feſtival with his Preſence.

But, "Such a Sort of Feaſt is in general a Scene of Revelling."—It is, I muſt acknowledge, too frequently ſo in our Nation, and in our Age. But was it alſo a Scene of Revelling, offenſive to Modeſty, or contrary to Sobriety, in earlier Times, and among the *Jewiſh* People? There ſeems to be a Hint in this very Narrative, that they were particularly careful to prevent all Manner of Indecency, or diſſolute Indulgence. For this Reaſon they appointed a Governor of the Feaſt; a principal Part of whoſe Office was, to ſee that no Irregularities were committed; but that all was conducted with Decorum, as well as Œconomy.—Beſides, if *ſome* of thoſe Feſtivities are perverted, will it follow, that *all* are abuſed? Might not there be ſome ſerious Set of Neighbours, who knew how to be merry after a godly Sort, and fulfil the old *Moſaical* Rule of Rejoicing before the Lord their God? I myſelf have been preſent

preſent at the Celebration of a Wedding, between Chriſtian Parties, and among Chriſtian Friends; where heavenly Converſation, and joyful Thankſgiving to the adorable Author of all our Comforts, made the chief and the choiceſt Part of our Entertainment.—And is there not very evident Cauſe to ſuppoſe, that the Nuptials in Queſtion were conſummated between Perſons of ſuch a Character? The holy Jeſus, his devout Mother, and ſerious Diſciples, would ſcarcely have been invited, or would hardly have accepted the Invitation, if it was an *irreligious* Couple, or a wanton Aſſembly of Gueſts.

But, " In ſuch a mixed Multitude, it is hardly ſuppoſeable, that all ſhould be ſerious in their Diſpoſitions, or innocent in their Converſation."—Would not then the Preſence of ſo venerable and divine a Perſon ſtrike an Awe upon the moſt looſe Inclination? Could not his eternal Power and Godhead controul the moſt abandoned Temper, and ungovernable Tongue? He that intimidated the ſacrilegious Rabble, when they profaned the Temple, and drove them before his ſingle Scourge: He that ſtruck proſtrate to the Ground a whole Band of armed Men, only with his Word: He who had all Hearts in his Hand, and could turn them whitherſoever he pleaſed:—He would, doubtleſs, prohibit, at this Juncture, whatever might carry the Appearance of an immodeſt or intemperate Freedom. So that Mrs. * * * need not queſtion, but that, if any of the Company was diſſolutely diſpoſed, the Authority of our Lord's Character, and much more the Agency of his Spirit on their Minds, did moſt effectually reſtrain all Licentiouſneſs.

" One would think, it is farther obſerved, he might have improved ſome Occurrence or other, to their Information and Advantage."—That this was not done, is taken for granted. I ſuppoſe, becauſe the Evangeliſt does

does not expreſly record it. But is this a fair Deduction, or a ſatisfactory Reaſon? Are there not many mighty Works, which Jeſus performed, many edifying Conferences, which Jeſus held, profeſſedly omitted by the inſpired Penman?—Was not our Lord's Tongue a Fountain of Wiſdom, ever flowing; and a Well of Life, never exhauſted? When did that good Shepherd let ſlip an Opportunity of feeding the Flock? He went to Feaſts, in the ſame Spirit, and for the ſame Purpoſe, as he came into the World; to turn poor Mankind from Darkneſs to Light, and from the Power of Satan unto God. The Sun might as well forbear ſhining, as this Sun of Righteouſneſs neglect to diffuſe healing Rays, and heavenly Knowledge all around.—God's *great Deſign*, in ſending his Son into the World, was, That ignorant and ſinful Men might be reclaimed from the Error of their Ways, and be made wiſe unto Salvation. And our Saviour ſolemnly declares, that "he always did the Will of him, that ſent him." If therefore this Declaration be true, and if our Lord's Conduct was uniform, we cannot but conclude, that at *Cana*, as well as throughout all *Galilee*, his Mouth was exerciſed in Wiſdom, and his Tongue talking of Judgment. That the Words, which dropped from his gracious, his inſtructive Lips, were much ſweeter than the richeſt Dainties which the Table yielded; much more reviving than even that generous Wine, produced by a Miracle, which his divine Power, on this diſtinguiſhed Occaſion, wrought.--This reminds me of another Objection, couched in the following Words.

"It is harder yet to reconcile his Behaviour when there—to increaſe the Wine, when the Gueſts had well drunk, could tend to no other End, than to promote and encourage Intemperance."—Perhaps, Mrs. *** does not ſufficiently attend to the Narration of the

Evangeliſt. I do not find it aſſerted, that theſe Gueſts had well drunk. The Expreſſion is uſed, but applied to other Perſons, and the Cuſtom uſual at other Ceremonies of this Nature. I once was acquainted with a worthy Gentleman, who frequently invited to his Table the young Perſons of his Neighbourhood; and would take a Pleaſure in cultivating, by his Diſcourſe, the Principles of Sobriety, Induſtry, and Piety, in their Minds. Now, in Caſe he had ſaid, after Supper was removed, "I know very well, my honeſt Neighbours, it is cuſtomary with ſome Perſons of Fortune, to pleaſe and to pride themſelves in making their Viſitants drunk: They puſh the Glaſs briſkly round, and preſs one Bumper upon another, till they ſend their Gueſts ſtaggering to Bed." But—Now would any one infer, from ſuch a Remark on the Practice of others, that this was alſo the Practice at my Friend's Houſe? To form any Concluſion, injurious to the Sobriety of thoſe Gueſts, ſeems to be much the ſame illogical and unreaſonable arguing.—But, ſuppoſing the Expreſſion applied to the Gueſts then preſent; what is its Signification? The original Word ſometimes ſignifies no more than to drink with ſo moderate an Indulgence, as innocently to exhilarate the Spirits. It is uſed concerning *Joſeph*'s Brethren, when they were treated in his Palace, and had Portions ſent from his Table, *Gen.* xliii. 34. Now, can any one, who is at all acquainted with the Character of that exemplary Patriarch, imagine that he would permit his Brethren, in his own Preſence, to tranſgreſs the Rules of Temperance; much leſs can any one, who really believes in Jeſus, and ſeriouſly conſiders the Deſign of his coming into the World, allow himſelf to ſuſpect, that he would furniſh freſh Wine for thoſe, who (in the obnoxious Senſe of the Word) had well drank already? Could he, who is our Sanctifica-

Sanctification, the Lord our Purifier, administer to our inordinate Gratifications?

"Yes, says Mrs. * * *, because this Increase of the Wine could tend to no other End, than to promote and encourage Intemperance."—Mrs. * * * possibly forgets, that the *Jewish* Festivals were prolonged for several Days; that a fresh Succession of Guests might be expected; that very probably, a much greater Resort of Company, than was provided for, might be occasioned by our Lord's illustrious Presence: that the miraculous Supply might be intended for their Accommodation; or, that it might not be all spent on that Occasion, but reserved for the future Accommodation of that married Couple *. We read *John* xxi. that the Disciples took, at one Cast, a vast Multitude of great Fishes. But did they eat them all immediately? Then they would have been Gluttons indeed. They used for themselves what was necessary to satisfy their Hunger, and sold the Remainder, to procure a Livelihood. And why should we not conclude, that the Bridegroom also, after a chearful, but temperate Refreshment of his Visitants, preserved the Remainder of that Wine for future Exigencies. This I take to be the Case; and that our divine Master, by this Means, rewarded him for his Hospitality to himself and his Followers. At the same Time, giving a most conspicuous Proof, that, as he and his Disciples were henceforth to have neither Store-house, nor Barn, but to subsist on the Charity of others, none should be Losers by entertaining him and his Friends: that every such

* Many Commentators are of Opinion, that the Water was not turned into Wine in the Water-pots, but as it ran into the Cup, and the Liquor in the Water-pots remained Water still; if so, which Interpretation, without the least Force, the Text will very well bear, the Lady's Objection will appear to have less Strength yet.

Kindneſs ſhould meet with a full Recompence of Reward.

" I muſt not omit the rough Anſwer which he makes to his Mother upon this Occaſion; which, I think, ſtands in Need of an Excuſe, though we find none in the Evangeliſt for it."—I do not wonder, that Mrs. *** is ſomewhat offended at this Expreſſion. She is a Lady of refined Taſte, and delicate Addreſs; and as ſhe is not acquainted with the *original* Language, nor aware how the Phraſe ſounded in the *Oriental* Ears, her Remark is not to be looked upon as a cenſorious Reflection, but as a Proof of the Politeneſs of her own Sentiments. However, when ſhe has an Opportunity of conſulting the ancient Writers, ſhe will find, that *their* Language had leſs of Compliment, and more of Sincerity, than *ours*. It was ſo plain and artleſs, that Perſons of the beſt Breeding have addreſſed Ladies of the higheſt Quality by this very Name; and without intending any Slight, or giving the leaſt Affront.—She may remember, that the eleven Brethren, when pleading before the Governor of *Egypt*, pleading for their Liberties, or even their very Lives; when, if ever, their Expreſſions would be moſt carefully guarded, and full of the utmoſt Reverence, yet uſe this (to modern Ears) uncourtly Style, *The Man*; meaning the Viceroy himſelf, *Gen.* xliv. 26.—Surely, Mrs. *** cannot forget, that our Lord, in his laſt Moments, calls his *Mother* by the very ſame Appellation. Much leſs can ſhe ſuſpect, that he could be wanting in Reſpect and Tenderneſs, when his Concern for the Parent of his Fleſh triumphed over the Agonies of the Croſs,

Perhaps, the Subſtance of the Reply may be thought ſomewhat unkind. I believe, it ſhould be tranſlated, " Woman, what haſt thou to do with me?" *that is*, in ſuch Inſtances as *this*; wherein my Deity is concerned,

cerned, and an Interpoſition of my Omnipotence is requiſite. I would have thee to know, once for all, that, in Affairs of *this* Nature, thou haſt no Authority over me, neither does it become thee to direct me.—She was overforward; ſhe took much upon her; and the Anſwer was intended for a plain and ſerious Rebuke. Accordingly, the *humble Mother*, like one ſenſible of her Miſconduct, acquieſces with ſilent Submiſſion; and never offers (throughout the whole Courſe of the Hiſtory) to interfere in ſuch a Manner any more; but leaves it to his Wiſdom to determine, both when his divine Power ſhould be exerted, and what it ſhould effect.

"I do not know how it happens, ſays Mrs. * * *, but the more nearly I examine Matters of Faith, the further I am from aſſenting to them."—Will it be acceptable to my dear Friend's * * *, or will it be diſguſtful, if I attempt to tell her, how this, in the general, happens? She ſeems to be poſſeſſed of great Ingenuity of Temper, and equal Penetration of Mind; therefore, I cannot think ſhe will take amiſs, what I only offer to her impartial Conſideration, without any Application to herſelf.—It happens, becauſe People are unrenewed by the ſanctifying Influences of divine Grace. This is not my precarious Conjecture, but the infallible Declaration of the great Searcher of Hearts. "The carnal Man, ſays the Wiſdom of Heaven, receiveth not the Things of the Spirit of God; for they are Fooliſhneſs unto him: neither can he know them, becauſe they are ſpiritually diſcerned." This was the Caſe with *Nicodemus*. Our Lord's Diſcourſe was a Riddle, was quite unintelligible to him, becauſe he was not born of the Spirit, had not experienced that ſacred Change on his Heart.—Sometimes it happens, becauſe Perſons are wiſe in their own Eyes; depending more upon the Sagacity of their own Judgment, than upon

the enlightening Grace of God. " I thank thee, O Father," ſays our bleſſed Redeemer, " that whereas thou haſt hid theſe Things from" (ſuffered them to lie hid, to eſcape the Diſcernment of) " the Wiſe and Prudent; thou haſt revealed them unto Babes." But who are they, that are wiſe in their own Conceits? I anſwer, *they*, who ſtudy much, but pray little. Who are often at their Deſk, but ſeldom on their Knees. Often exerciſe their Minds in Contemplations, but ſeldom lift up their Hearts in earneſt Supplications to the Father of Lights.—But I muſt not enlarge, I ſhall be unſufferably tedious. I muſt cordially commiſerate Mrs. * * *'s afflicted Condition. I beg of her to be more frequent, more importunate in her devout Addreſſes to the gracious God. This is proper, peculiarly proper for her diſtreſſed Circumſtances. " If any be afflicted, let him pray," is a Recipe preſcribed from Heaven. But more eſpecially needful, for the unſettled State of her Mind. For let me ſay, and let it not be looked upon as an unfriendly Saying, I cannot but fear, that Soul is ſadly unſettled, far from being fixed on that Rock of Ages, that only Foundation Jeſus Chriſt, who can ſuppoſe the bleſſed Redeemer chargeable with ſuch great Indecencies of Speech, and ſtill groſſer Improprieties of Conduct? Can a Mind, which admits ſuch unworthy Apprehenſions of the great *Immanuel*, rely on him as its all-ſatisfying Atonement, its complete Righteouſneſs, as the only Anchor of its final, eternal Hopes?—May the God of all Goodneſs reveal his dear Son in *her* Heart, and in *mine*; that to *us* it may be given, to know the Myſtery of his Goſpel; that we may ſee it to be the Wiſdom of God, and feel it to be the Power of God to our Salvation. You will, I dare ſay, heartily join your *Amen* to this important Requeſt. —If any freſh Difficulties are ſtarted, I beg Leave to decline the Province of attempting their Solution; and would

would remit all future Inquiries to the much clearer Judgment, and abler Pen, of our valuable Friend Mr. * * *.—Dear Sir, pardon my Prolixity; pray for my little Piece and its Author; and assure yourself of a willing and hearty Return of this Kindness, from,

Your truly, &c.

LETTER XLIX.

On Acceptance with God.

Weston-Favell, May, 1748.

I Send, my dear Friend the Letter, which, by his Instigation I write. I send it this Night, that if he discerns any Thing in it very improper, it may be returned by the Bearer, and the needful Alterations made. —Methinks, it gives a Person a tasteful Satisfaction to find Favour with judicious, and excellent Men. What a Transport of Delight must it create, to meet with the Acceptance of the great Judge, the eternal King, the Fountain of all Perfection? To be admitted into his immediate Presence—to be favoured with the brightest Manifestations of his divine Attributes—to love him with all our Souls, and to be infinitely more beloved by him—to be conformed to his glorious, his most amiable Image, and so much the more, as Ages in an endless Succession roll on Ages.—This is Life—this is Blessedness—this is Heaven. And this Life is in his Son—this Blessedness is purchased for us Sinners by the Obedience of Christ—to this Heaven Christ is the Way, the Door, the Passport. Oh! let us not doubt, but he will make us meet by his Spirit, for the Inheritance, which he has obtained by his Blood.

Ever your's, &c.

LETTER L.

Various Remarks on worldly Prosperity, that it is not sufficient Cause for a Christian to rejoice.

Bath, August 27, 1743.

Rev. Sir,

SUNDAY last, I happened not to be at the Abbey-Church, in the Afternoon. But conversing Yesterday with a Gentleman who was one of your Auditors, I desired to have a summary Account of your Sermon. And truly he gave me such an Account, as both astonished, and grieved me. You dignified worldly Prosperity at so extraordinary a Rate, and almost canonized the prosperous Man. On the other Hand, you vilified the glorious Jesus in so scandalous a Manner, and set the incarnate Godhead to one of the most ignoble and abominable Offices. This made me encourage my Friend to draw his Pen, and send you a Word of Admonition. And when he declined the Task, I could not forbear undertaking it myself. For it would be unkind to you, Sir, to perceive you under such grievous Mistakes, and not warn you of the Error of your Ways. Nor would it be less unfaithful to *your* Master, and *my* Master, to be informed of such Preaching, and suffer it to pass current without any Animadversion.

If I misrepresent you in any Particular, I am ready to retract. And if I have Truth on my Side, and you, reverend Sir, have spoken unworthy your sacred Office, have dishonoured the divine Redeemer, and perverted his everlasting Gospel, I trust, you also will be so ingenuous, as to condemn that offensive Sermon to the Flames, and such Doctrines to Silence and Darkness. For I assure you, it is from no ill-natured Spirit of Criticism,

ticiſm, no Moroſeneſs of Temper, or Fondneſs for Contradiction, but from a ſincere Concern for the Intereſts of true Religion, and the Honours of our common Lord, that I take Leave to ſuggeſt the following Hints.

I think you firſt exhorted People to rejoice, when their Circumſtances were affluent, and their worldly Affairs proſperous; you enforced this palatable Advice, by the Precepts of Scripture; and leſt it ſhould not be received with a proper Welcome, you further urged it upon your Hearers, by the Example of our bleſſed Saviour. In Oppoſition to this Strain of Teaching, permit me to obſerve,

1. That worldly Proſperity is no ſufficient Cauſe for a Chriſtian to rejoice.
2. That it is often one of the ſoreſt Evils that can befal a Perſon.
3. To ſketch out the true Nature of ſcriptural Proſperity; or diſcover, what is that ſolid Ground for rejoicing, which the Oracles of God recommend.

Firſt, *Worldly Proſperity is no ſufficient Cauſe for rejoicing, becauſe worldly Things are empty and unſatisfactory.* That which is lighter than Vanity itſelf, cannot poſſibly give ſubſtantial Joy. If we build for Contentment upon ſublunary Things, we rear our Edifice upon the ſinking Sand. You can no more bring Satisfaction out of any Thing created, than you can carve an Image out of the riſing Smoke, or fill your Belly with the Eaſt Wind. Thoſe, who rejoice *only* (and you, dear Sir, aſſigned no other Cauſe for rejoicing) becauſe they have Abundance of earthly Things richly to enjoy, are like ſome bewildered and benighted Traveller, pierced with Cold, dripping with Wet, that leaps for Joy becauſe he finds a Glow-worm under the Hedge. Alas! this

this is in no wise able to direct his wandering Feet, to light him through the dismal Gloom, or to warm his benumbed Limbs; no more than it is able to supply the Place of the Sun, and dart its faint Glimmer through the Universe.—The Pleasures, which a superior Fortune furnish out, Oh! how soon do they become stale, and pall upon the Appetite! How easily may a thousand Accidents snatch them from our Embrace, or dash them to Pieces in our Arms! How certainly must we forsake them in a very little Time; and when we have taken a few more pleasant Morsels, a few delicious Draughts, eat and drink again no more for ever. And what a wretched disproportionate Delight is this, for an immortal Mind, which is to survive the Dissolution of the Globe; which is to live unnumbered Ages, when all, that our Eyes have seen, is passed away and gone?

Again: *Worldly Prosperity is no sufficient Cause for rejoicing, because a Person may possess this, and have neither Faith, nor Grace.* There is no Manner of Connection between Faith and Wealth. The *Poor* frequently receive the Gospel, while Numbers of the *Rich* reject their own Happiness. And without Faith it is impossible to please God; it is unreasonable and unwarrantable to rejoice. The Believer, indeed, has a Permission; has a Privilege, yea, has a Patent, for rejoicing. The Christian has all Joy and Peace in believing. All—you see here is a Monopoly, Faith has engrossed this precious Commodity. None is to be procured, but from her.—And as for Grace, Talents of Gold may be in the Coffers, and not one Grain of Grace in the Heart. Those who call whole Lordships their own, cannot, perhaps, say, that they have received the Holy Ghost. And while they are destitute of this divine Principle, I can call them nothing but *Wretches.*

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You may add Illuſtrious, Right Honourable, and Worſhipful, if you pleaſe; but ſtill they are miſerable *Wretches*, unleſs Chriſt, the Hope of Glory, be formed in their Souls. The Holy Ghoſt, you know, Sir, is called the Comforter, becauſe it is his amiable Office to adminiſter Conſolation to his People. He giveth Joy, and who can make Sadneſs? But alas! if he withdraw his benign Influences, who or what can create Satisfaction? Silver Shoes may as well charm away the racking Pains of a goutified Foot, or golden Duſt quench the Thirſt of a parched Throat, as any worldly Abundance, as all worldly Plenty, beget real Joy, without the Communications of the comforting Spirit. —You forget, Sir, the *Prayers*, which you daily offer up in the Congregation. In *them*, you acknowledge, "that the *World* cannot give Peace." And if not Peace, ſurely not Joy. If not the Fruit, ſurely not the Bloſſom. "There is no Peace, ſaith my God, to the Wicked." And all are wicked, who are void of Faith, and unrenewed by Grace. All run counter to the divine Declaration, who bid ſuch Perſons rejoice, though they ſhould have every Kind of Proſperity, that a carnal Heart can wiſh.

Once more: *Worldly Proſperity is no ſufficient Cauſe for rejoicing, becauſe a Man may poſſeſs this, and be a Child of Wrath notwithſtanding.* Providence often ſcatters temporary Things among the Tents of his Enemies. They have Children at their Deſire, and leave the reſt of their Subſtance for their Babes. Theſe are Huſks, which the Swine are permitted to eat. God's deareſt Servants, thoſe who are Heirs of Glory, are frequently ſeen to be without any Share of them, while the moſt abandoned Sinners have them to the full. *Lazarus* has not a Houſe to lay his Head in, while the Voluptuary dwells in Apartments cieled with Cedar, and painted with Vermilion. *Lazarus* has not enough to purchaſe one

one Morſel of Meat, muſt be beholden to Charity for the leaſt Crumb of Proviſion; while his hard-hearted Neighbour drinks Wine in Bowls, and eats the choiceſt of the Flock; is clothed in Purple and fine Linen, and fareth ſumptuouſly every Day.—Who then can rationally rejoice in *that*, which is no Pledge of the divine Acceptance; which carries with it no Proof of our Reconciliation to that eternal Majeſty, whoſe Smile is inconceivable Bliſs, whoſe Frown is inſupportable Woe? —A wealthy and ſucceſsful Perſon, if he be conſiderate as well as fortunate, muſt go Home from ſuch a Sermon arguing in this Manner: "The Preacher ſolicits me to "rejoice in my worldly Goods. But how can I find "Complacency in ſuch periſhing Poſſeſſions, when, "perhaps, I may be an Outcaſt from Heaven, and "have no Place in that Kingdom, which endureth for "ever? How can I take Pleaſure in theſe Dainties, "which repleniſh my Table, when perhaps the heavy "Wrath of God may fall upon me, while the Meat is "yet in my Mouth. This ſumptuous Furniture, this "glittering Equipage, theſe delicious Treats, how can "I take real Satisfaction in them, when, for aught I "know, *a Hand-writing upon the Wall*, may be denouncing my Doom? If God would lift up the Light "of his Countenance upon me; if I was ſweetly aſcertained of his Good-will; then I could rejoice unfeignedly. But as for theſe large Revenues, and "Tides of Succeſs, which are ſo much extolled by the "Preacher, they may prove like the rich Paſtures that "fatten the Ox for the Knife."

Will you have Patience with me, Sir, if I proceed to prove,

2. That worldly Proſperity, is ſo far from being an adequate Cauſe for our rejoicing, that it is frequently one of the ſoreſt and moſt miſchievous Evils.—This I

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am ſure was the Opinion of Archbiſhop *Uſher*. That moſt renowned and excellent Prelate, in his younger Days, had a continued Series of Proſperity. *Health*, impaired by no Attacks of Sickneſs; *Credit*, ſullied by no Breath of Scandal; and *Succeſs*, interrupted by no Diſappointment, or diſaſtrous Turn. And what Emotion did this occaſion in that devout and judicious Perſon's Mind? Did his Heart dance within him for Joy? Did he bleſs himſelf on this Behalf? No.—But he was under ſad Apprehenſions, leſt God had forſaken him, and given him over to a reprobate Courſe. He feared, that his heavenly Father, becauſe he ſpared the Rod, hated the Child. That not being brought under the Diſcipline of Providential Correction, he was a Baſtard, and not a Son of the Lord Almighty.—How diametrically oppoſite, was this Way of thinking, to your Way of Preaching! And whether it was not a very ſober and juſt Method of thinking, let the following Conſiderations determine.

Worldly Proſperity is apt to attach Men to earthly Things. When Succeſs ſwells their Sails, and all proceeds according to their Wiſh, Oh! how prone are we to diſregard Jeſus, and everlaſting Ages! Many are immoderately fond of the World, becauſe they have ſwam ſweetly down the Stream of Proſperity; who, probably, would have been weaned from its Delights, and indifferent to its Goods, in Caſe they had toiled upon the craggy Cliffs of ſome intervening Adverſity. When they walk always upon Roſes, and meet with no Thorns in their Paths, the Conſequence is an Acquieſcence in their preſent Station, and Remiſſneſs in ſeeking the Joys of an inviſible World. A Contentment in the Things, that are *ſeen*, without any Aſpirations after the Things, that are *not* ſeen, is the moſt unhappy Condition imaginable, and is generally the Offſpring of worldly Proſperity. And when this worldly Proſperity

is ſo highly rated in the Calculations of the Pulpit, what other Effect can poſſibly attend ſuch Lectures, but to glue our Affections more cloſely, and rivet them more inſeparably, to theſe Trifles of a Day?

Again; *Worldly Proſperity is frequently a miſchievous Evil, becauſe it is apt to make Men proud.* "They come in no Misfortune like other Folk," ſays the *Pſalmiſt*, "and this is the Cauſe, that they are ſo holden with Pride." Proſperity is often a luſcious Poiſon. It bloats and puffs Men up with an over-weaning Opinion of themſelves. It intoxicates the Mind, and makes it drunk with Self-conceit. It prompts People to idolize themſelves, and contemn others. The intolerable Arrogance of the *Babyloniſh* Monarch, what was it owing to but his vaſt and uninterrupted Succeſs? He meaſured his Merit by the Length of his Purſe, and challenged a Veneration proportionable to the Extent of his Dominions. This vile, rank Weed, thrives in the Hotbeds of Honour, Wealth, and carnal Pleaſure. Whereas it might never have reared its Head, in the colder Climate of Tribulation, or Scantineſs of Circumſtances.

Once more; *Worldly Proſperity is frequently a pernicious Evil, becauſe it renders Men carnally ſecure.* It caſe-hardens the Mind againſt all the Threatenings, and makes it deaf to the Invitations of heavenly Wiſdom. It is a ſtupifying Potion, and lulls the Soul into a fatal Forgetfulneſs of everlaſting Things. Thoſe, who were luſty and ſtrong, in our Saviour's Days, joined with the impious Multitude in deſpiſing the veiled Divinity: But thoſe, who were diſeaſed in their Bodies, or diſordered in their Minds, with Eagerneſs fell proſtrate at his ſacred Feet, and implored his healing Hand.—*Periiſſent, niſi periiſſent.*—You cannot but have obſerved various Proofs of this Remark in the Courſe of your Miniſtry. You muſt have ſeen many Perſons, who rejected all your Counſel, and would none of your Reproof, "while they waſhed

waſhed their Steps in Butter, and the Rock poured them out Rivers of Oil." But how teachable were theſe once refractory Worldlings?—how willing to hear the Conſolations of the Goſpel, when their ſenſible Delights were periſhed and gone? How deſirous to be informed of a Happineſs in the Heavens, which fadeth not; when their carnal Pleaſures had made themſelves Wings, and were flown away. In the Gaiety of their Health, and Abundance of their Plenty, they were ſettled upon the Lees of Supineneſs. But, when the Scene was ſhifted, they cried out with Vehemence, "What muſt we do to be ſaved?" This I myſelf have frequently remarked in the ſhort Compaſs of my Experience. Men, who were like an Iron Sinew in their flouriſhing Condition, have been impreſſible as melting Wax in a Reverſe of Fortune.

We ſee then, that the Proſperity of this World is always dangerous; often pernicious; and too frequently deſtructive. It yields Pleaſures that infatuate;—Sweets that are impoiſoned;—Delights that ſtupify. Inſomuch, that a Heathen could ſay, *Nihil infælicius Illo, cui nihil infælix contigit.*

Here it may be aſked, Are We to take no Comfort in our Portion on Earth? Muſt we become gloomy and melancholy, and go mourning all our Days?—Far, far from it. Religion allows us, Religion enables us, Religion requires us to be joyful. Yea, it gives its faithful Adherents to rejoice with Joy unſpeakable, and full of Glory.—But then it is founded on a Principle vaſtly ſuperiour to *that*, which you, Sir, thought fit to ſingle out and diſplay. It ſprings from a Source, and reſts on a Baſis, which has no manner of Dependence on worldly Circumſtances: This reminds me of another Point, I am engaged to clear up, *viz.*

The true Nature of Scriptural Proſperity.—The Scripture is a ſpiritual Scheme. Spiritual Goods are what it

chiefly recommends, and from ſpiritual Evils, it chiefly deters. Chriſt's Words are Spirit: tending to make Men not carnally minded, but ſpiritually minded: to render them ſpiritual in their Underſtandings, their Affections, their Conduct. Inſomuch that one need not ſcruple to affirm conſtantly, that the Holy Scripture never calls that State, a State of Proſperity, which is not grounded on the Favour of God: Nor ever encourages People to rejoice in any Thing, till they are—(1.) reconciled to God,—(2.) intereſted in Chriſt,—and (3.) renewed by the Holy Ghoſt; which, I think, conſtitute the ſcriptural Proſperity; and I am ſure, are the Ground-work of all Happineſs.—Firſt for *Reconciliation to God.* His Favour is better than Life. Life itſelf is worthleſs, and, conſequently, all its Enjoyments, without this prime fundamental Bleſſing. For this Cauſe, the Prince of Peace bled to Death, that the Hand-writing of Guilt might be blotted out; that the Wrath of God might be appeaſed; and that we, who were Enemies, might be brought near through his Blood. This is the Door to all Good. Enter in by this Gate, ye Sons of Men, or elſe you will inevitably miſcarry in your Search after Felicity. If you ſeek for Bliſs, and bottom not your Expectations on this Rock, you are ſure to be diſappointed of your Hope. I can no more have true Comfort in any Poſſeſſion, till I have Redemption through my Redeemer's Paſſion, than that unfortunate Captive could rejoice in the royal Banquet, that was before him, when a ponderous Sword edged and unſheathed, was hanging by a ſlender Thread, and ſhaking every Moment over his Head.—2d. *An Intereſt in Chriſt.* This is another Pillar to ſupport our Felicity. Therefore, our bleſſed Lord, directing us in the Way to our true Good, ſays, "Seek ye firſt the Kingdom of God, and his Righteouſneſs." The everlaſting Kingdom of Heaven as the End, and the imputed Righteouſneſs

neſs of Jeſus Chriſt, as the Way. Till the *one* is our actual Poſſeſſion, and the *other* our certain Reverſion, we may look for real Satisfaction, but ſhall find none. Apply to all the Creatures; rifle all their Charms; taſte all their Sweets; you will perceive them to be altogether lighter than Vanity itſelf; without an Union with Chriſt, and an Eſtabliſhment in his Merits.—3d. *Renovation of Mind*, is another Ingredient of the Proſperity delineated in Scripture. Till the Soul be ſanctified, it is in a State of grievous Diſorder: like a Body, all whoſe Bones are out of Joint. And, Oh! what Joy can be taſted in ſuch a Condition? Till divine Grace have the Aſcendant within us; till the Kingdom of God be ſet up in our Hearts; we are in Bondage to Corruption. Vile Affections domineer over us. The Devil and our own Luſts play the Tyrant in our Breaſts. We are like Slaves under a galling Yoke, and like Lepers under a noiſome Diſtemper. Therefore the *Pſalmiſt* ſays, "When I awake up after *thy* Likeneſs, I ſhall be ſatisfied with it." "Till *thy* Image be reinſtamped upon my Heart, I never expect to ſee Good." "While we are in the Bond of Iniquity, we muſt infallibly be in the Gall of Bitterneſs."

This is the Proſperity celebrated in the Scriptures. Of this every Believer is a Partaker; and you will pleaſe to remember, that every Exhortation to rejoicing, which we meet with in thoſe inſpired Books, are addreſſed to ſuch Perſons *only*. They give not the leaſt Invitation to any one, no nor the leaſt Licence, to reſt ſatisfied, much leſs to rejoice, till they are brought into ſuch Circumſtances of *Reconciliation* with Heaven, and *Renovation* of Mind. Nor have you, Sir, any Warrant to ſay to yourſelf, or your People, "Soul take thine Eaſe, eat, drink, and be merry, becauſe thou haſt much Goods laid up for many Years." This is the Epicure's Creed. The lively Oracles bear their Teſtimony againſt

ſuch Concluſions. They ſtyle all the unregenerate, Fools. And to ſuch, worldly Abundance is not Matter for Mirth, but Matter for Ruin. For "the Proſperity of Fools ſhall deſtroy them." Be they grand as *Nebuchadnezzar*, in as much Affluence as *Ahaſuerus*, honoured as *Herod* was by the applauding Multitude, yet every Page of Scripture ſays to them, as *Jehu* to *Joram*'s Meſſenger, "What haſt thou to do with Peace." And, however, ſome ſmooth-tongued Preachers may flatter and cajole them in their Pomp; however, they may propheſy ſmooth Things, and ſolicit them to rejoice on ſuch a Footing, as the Lord has not made a Ground for rejoicing; yet an Apoſtle beſpeaks them in very different Language: "Go to now, ye rich Men, weep and howl." The Teacher ſent from God has other Tidings to tell them, "Woe unto you that are rich, that are full, for ye have your Conſolation, ye ſhall hunger hereafter." And, in another World, they may hear this awful Admonition ſounding in their Ears, "Son, remember that Thou in thy Life-time receiveſt thy good Things:" thoſe which thou accounteſt good, not that they really were good. But only appeared ſo, to thy diſtempered Judgment, and vitiated Taſte.

Surely, Sir, it muſt have been perfectly prudent, or rather abſolutely neceſſary, to caution your Audience againſt ſo fatal a Miſtake: eſpecially ſince they conſiſt of the gay, the grand, the pleaſurable. A vigilant Miniſter would certainly give them to underſtand, that Wealth and Plenty is, by no Means, the Proſperity which the Spirit of God commends. That Joy, without the Loving-kindneſs of the Lord, is a mere Chimera. That none are entitled to this Medicine of Life, but thoſe, who can lay their Hand upon their Hearts, and ſay, with a Faith unfeigned, My Sins are all forgiven, through the Atonement of the ſlaughtered Lamb; my Peace is made with the eternal God; and the Spirit of Jeſus

Jeſus Chriſt dwells in me. This is that, which juſtifies, which produces Joy. Then, indeed, and not till then, the Wiſe Man's Advice may be thy Practice: "Go thy Way, eat thy Bread with Joy, and drink thy Wine with a merry Heart, for God now accepteth both thee, and thy Works." Then thou mayeſt take Comfort in thy earthly Accommodations, as ſo many little Appendages of thy Bliſs; not as the Eſſence, which conſtitutes it; but as the Cement, which ſerves to fill up ſome little Interſtices, and render the whole ſomewhat more compact. And even, in this Caſe, our bleſſed Maſter, (who bid his Diſciples not to rejoice, becauſe the Devils were ſubject unto them, but becauſe their Names were written in Heaven) would, probably caution us not to rejoice, becauſe we have all worldly Things copiouſly to enjoy, but becauſe we are pardoned, juſtified, and ſanctified.

Upon the whole. Suppoſe worldly Proſperity was not oftentimes a moſt miſchievous Evil, which it undoubtedly *is*.—Suppoſe it was a ſubſtantial Ground for Chriſtian rejoicing, which it really is *not*.—Suppoſe this was the Scriptural Proſperity, which Notion is, I truſt, ſufficiently *diſproved*.—In a Word, ſuppoſe the whole Tenour of your Doctrine to be true, whereas it ſeems to be palpably falſe: yet what Good, in the Name of Wonder, can you poſſibly propoſe by ſuch Preachments? You cannot but be ſenſible, that we are all ſtrongly addicted to inferiour Things. We are already too fond of worldly Goods, too impetuous in our Purſuit of ſenſual Gratifications. We want, we extremely want a Curb to check our Career, and you clap a Spur in our Sides. You employ your Eloquence as a Provocative, in a Caſe that cries aloud for Reſtrictives. Alas! Sir, you have no Occaſion to puſh the headlong Torrent!—But I have done with this Point: have nothing more to add upon this Head: unleſs it be to re-

commend to your ſerious Conſideration, that alarming Verdict, pronounced by infinite Wiſdom, "He that liveth in Pleaſure, is dead while he liveth." Dead to God, dead to Grace; a dead Chriſtian, though a living Animal. Compare, reverend Sir, this Declaration with the Tendency of your Doctrine. Then, I aſſure myſelf, you will not redden with Indignation at theſe plain Remonſtrances. But rather, (as I ſhould in your Caſe) turn pale with Grief, at your paſt Teachings; and tremble with Fear, for the Conſequences of them.

Thus much for your *Divinity:* Now, Sir, if you pleaſe for your *Logic*. We have canvaſſed your *Doctrine*; let us next conſider the *Argument*, with which you eſtabliſh it. This is, if poſſible, ten thouſand Times more exceptionable than the Tenet itſelf. For after having told your Audience, that the carnal Delight, which you ſo earneſtly preſs to take, is agreeable to the Reaſon of Things, is conſonant to the Deſigns of Providence, you think proper to add, that it is alſo countenanced by our Saviour's Example. Since, at a certain Marriage-Feaſt, when the Wine fell ſhort, he wrought a Miracle, and furniſhed them with a freſh Supply on Purpoſe, *that the Mirth might not die.* This was your Expreſſion. And, ſurely, a more ſhocking one never came from a Preacher's Lips. Was ever ſo abject and ſcurvy a Reaſon aſſigned for one of the moſt illuſtrious Actions? Could any debauched Libertine, at a drunken Club, have derogated more contumeliouſly from the Dignity of our Lord's Behaviour? Jeſus, the Mirrour of Purity, the Fountain of Wiſdom, of whom it is teſtified, "that he did all Things well:"—This wiſe and glorious Being is repreſented, not by an abandoned Sot, but by a Miniſter of the Goſpel, as exerting his Omnipotence to prolong a merry Bout. Oh! that it might not be told in *Gath*, or publiſhed in the Streets of *Aſkelon!* But,—*fugit irrevocabile Verbum*; you cannot revoke

revoke the Words. The only Reparation you can make to the injured Jeſus, or the offended Chriſtian, is to give us a Sermon of Recantation; and antidote the Poiſon that has been propagated.

But, I would hope, it is too groſs to ſpread. "*That the Mirth may not die,*" is an Aſſertion, which muſt ſtartle every Hearer. Why this a common Vintner might have prevented, as well as an Almighty Being. A few Flaſks, from the Tavern would have anſwered this End. Moſt ignoble Purpoſe! Unworthy, altogether unworthy ſo auguſt, divine, and admirable Perſon. —Oh! what a Handle does this yield to Infidels for profane Banter! That Jeſus ſhould deſcend from the Heaven of Heavens, and come into the World, veſted with uncontroulable Power, on ſo poor, groveling, and ſordid an Errand! That a Part of his Buſineſs, in the State of Humanity, ſhould be to guard againſt ſuch idle Mirth, as owes its Birth to a Bottle! The Soldiers, that ſtripped our Lord of his Apparel, and mocked his ſacred Perſon; that ſpit upon his bleſſed Face, buffetted his divine Head, and loaded him with all Manner of Scurrilities and Indignities; did not commit (in my Opinion) ſo flagrant an Abuſe, as a modern Preacher in one of his ſtudied ſolemn Harangues. They took him to be a meer Man; they pronounced him a vile Man; and, therefore, offered him ſuch opprobrious Affronts. But you, Sir, acknowledge him to be God; you know him to be infinitely wiſe, and yet make him a Lacquey to the moſt errand Trifles, a Drudge to Men's carnal Indulgences.—Suppoſe, both our Houſes of Parliament, after the matureſt Deliberation, ſhould employ the whole Army of the Nation, to clear away all Obſtructions for a Butterfly in her flowery Range, or to ſee that a ſilly Kitten go on unmoleſted in her ſportive Gambols; would you extol the Wiſdom of our Senators? Would you not cry Shame upon their Conduct? Now,

your Assertion is full as depreciatory to the consummate Prudence, and exemplary Purity of our divine Master: since you set them both on Work, joined with his irresistible Might, only to furnish out a little more Gaiety, a little more Laughter, to a Set of Carousers, whom you describe as pretty well in for it already.

"*That the Mirth might not die!*" that is, That those who were already made merry with Liquor, might go on in their jovial Delights: till they added Drunkenness to their Thirst. For when People are thus exhilarated, to take fresh Draughts, and pour down more Wine, must indeed make them, as a professed Scorner profanely expresses himself, on this very Occasion, more than Half Seas over. So that when you give an evasive Flourish or two, and would have your Hearers to believe, that you are no Advocate for Intemperance, it is plain, you are only complimenting the Cause of Sobriety. This Interpretation put upon our Lord's Conduct, knocks all such sham Pretences on the Head. For, if he wrought the Miracle with such a View, and for such Sort of People, all the World cannot clear him from being a Promoter of Excess; and if he did *not*, all the World cannot acquit *you*, Sir, from the most abusive Misrepresentation of your Redeemer.

"*That the Mirth might not die!*" What could a lewd Rake have done at his riotous Table, worse than *that*, which you ascribe to the Pattern of all Perfection? My Blood grows chill: my Thoughts recoil at so horrid a Position. Any Gentleman, of tolerable Seriousness, when he perceives his Friends are got merry with his Drink, would rather withdraw the Glass, than add Fuel to the Flame. For my Part, I should think myself an Abettor of Excess, and little better than a Pimp for Debauchery, if, when Men are merry in their Cups, I should supply them with Means of driving on

the wanton Humour. And yet,—be amazed, O ye Heavens, and be horribly afraid, O Earth! a Miniſter, in the Midſt of a thronged Congregation, charges this very Practice upon the moſt immaculate Lamb of God! —Oh! Sir, how could *he*, who came to be our Sanctification, adminiſter to our inordinate Gratifications? How could he who has enjoined us not to make Proviſion for the Fleſh to fulfil the Luſts thereof, be inſtrumental to continue a luxurious Revel?—Bleſſed Jeſus, ſurely that is fulfilled which was ſpoken by thy Prophet, Thou art wounded in the Houſe of thy Friends. Thy Character is debaſed, thy Doctrines adulterated, by thoſe, who profeſs themſelves Adorers of the one, and Expounders of the other. Oh! that ever the Chriſtian Pulpit ſhould become a Porch to the Temple of *Bacchus!* and a Chriſtian Preacher act the Part of a Purveyor for the Tipling-houſe!

Do you intend to pleaſe, Sir, or to profit your Audience, by theſe Admonitions?—You can pleaſe none but Men of corrupt Minds, whoſe God is their Belly, who mind earthly Things. You can profit none but thoſe, whoſe Heaven is to be found in the Juice of the Grape. They can ſerve no other End, but to give a Sort of Sanction to their Extravagancies. Your Lectures, perhaps, may be recollected with Applauſe on the Ale-bench, and pleaded among a Circle of jolly Topers. But I aſſure you, Sir, they are heard by the ſerious and devout, with the utmoſt Sorrow, and with equal Deteſtation. Their Ears are wounded, and their Hearts bleed, under the Sound of ſuch *Bacchanalian* Doctrines.

May I now be permitted to declare my Sentiments, with Regard to that Paſſage of Scripture, which you have ſo unhappily perverted?

As to the Mirth you ſeem ſo fond of, there is no mention of it in the ſacred Narrative. For Chriſt went not about to ſpread the Laugh among his Company, but to make them ſerious, ſober, and wiſe unto Salvation. If he vouchſafed his Preſence at Entertainments, and ſat at the Tables of Sinners, it was with a gracious Deſign of inſtructing and converting them in their own Houſes. He came to Feaſts in the ſame Spirit, and for the ſame Purpoſes, as he came into the World: To turn poor Mankind from Darkneſs into Light, and from the Power of Satan unto God: So that none can imagine, when *he* was in the Room, that there could be any Thing like that licentious Diverſion, which too generally prevails in our merry Meetings. If they did rejoice, they rejoiced, doubtleſs, after a godly Sort. They rejoiced in the precious and inſtructive Words, that dropped from Chriſt's Lips, as Sweets from an Honey-comb. They rejoiced to have ſo divine a Prophet raiſed up unto God's People, and to have the Honour of ſo illuſtrious a Perſonage amongſt them. They rejoiced, without all peradventure, to ſee, and hear, and handle the Word of Life.

As for that Expreſſion, which we tranſlate well drunk, —μεθυσθωσιν,—profane Wits, I know, raiſe mighty Triumphs upon it: but, in Truth, they are *Babel*-buildings, and Proofs of nothing but their own Folly. They thereby give Us to underſtand, that their Want of Senſe is as unqueſtionable, as their Malignity to Chriſtianity. For, ſurely, they muſt be full as errant Idiots, as they are ſhameleſs Sots, who can offer to fetch the leaſt Shadow of a Plea for riotous Indulgences from this Paſſage. Since, let the Meaning of the Word be ever ſo looſe and exceptionable, yet nothing can be concluded from thence, againſt the Œconomy and Decorum of that Entertainment, becauſe the Governor ſpeaks only of the uſual Cuſtom at other Treats. He

ſays

ſays not a Word, good or bad, of the Gueſts that were preſent at that bridal Feſtival. It muſt, therefore, be, not only precarious, but ridiculous and abſurd, to infer the diſorderly Proceedings of thoſe People, from what the Ruler obſerves concerning others. I once was acquainted with a worthy Gentleman, who frequently invited to his Table the young Perſons of his Neighbourhood; and would take a Pleaſure in inſtilling or cultivating in their Minds the Principles of Sobriety, Induſtry and Piety. Now in Caſe, he had ſaid, after Supper was removed, " I know very well, my honeſt Neighbours, it is cuſtomary with ſome Perſons of Fortune, both to pleaſe and pride themſelves in making their Viſitants drunk. They puſh the Glaſs briſkly round, and preſs one Bumper upon another, till they ſend their Gueſts ſtaggering to Bed." But,—now, would any one be ſo ſtupid, as to infer from this Acknowledgment of the Practice of others, that this was alſo the Practice of my Friend? Yet this they may do, with as much Juſtneſs and Solidity of Reaſoning, as deduce any Maxim in Favour of Exceſs from the Speech of the *Architriclinus* (or Maſter of the Feaſt.)

Evident, I think, it is, that this Expreſſion, whatever be its exact Import, is in no wiſe referable to the Condition of thoſe Gueſts; ſo that we allow our Adverſaries too much Advantage, by admitting any of their Remarks upon its Signification. We ſhould wreſt this Weapon out of their Hands, which they brandiſh ſo formidably, rather than guard againſt its Strokes.—But, in caſe, it was applicable to them; yet it is moſt monſtrous, to ſuppoſe it ſignificant of the leaſt Deviation from Temperance. For had we not known the Company to be of the moſt exemplary Behaviour, and heavenly-minded Spirit: had they been a Parcel of irreligious and lewd Fellows, inſtead of the Virgin-Mother, and the Redeemer's Diſciples, yet it would be impoſſible

impoſſible to conceive, that any Thing, which had the leaſt Approach towards Surfeiting and Drunkenneſs, ſhould be tolerated, when Jeſus himſelf was in the Midſt of them. Before ſo venerable and divine a Perſon, they would not dare to allow themſelves in any miſbecoming Indulgences, or Indecences of Carriage. Beſides, had their Inclinations been ever ſo abandoned or impetuous, his eternal Power and Godhead would have reſtrained them. *He*, who intimidated the ſacrilegious Rabble, when they profaned the Temple, and drove them before his ſingle Scourge; *He*, who ſtruck proſtrate to the Ground, a whole Band of armed Men, only with his Word; *He*, who had all Hearts in his Hand, and could manage them as he pleaſed; would, doubtleſs, have forbid, at this Juncture, whatever bordered upon Diſſoluteneſs.

Should any one inquire, For what Cauſe then did Chriſt work this Miracle, if not to revive the dying Mirth?—I anſwer, ſeveral noble Reaſons are aſſignable and obvious.

One; to furniſh a Supply for freſh Gueſts, which on theſe Occaſions were continually pouring in. That the Feaſt might be prolonged to its uſual Period, and all, that came, might be moderately refreſhed. For I can, by no Means, imagine, that his freſh Supply was intended for thoſe, who had cheered themſelves already with a ſufficient Quantity. This indeed is what your Sermon takes for granted, or elſe your Application is frivolous and impertinent. But I promiſe myſelf, when you give it a ſecond Conſideration, you will wonder, how ſo unworthy a Thought come into your Mind; and be ſorry, that it ſhould ever proceed from your Lips. Since it is ſo intirely repugnant to the whole Character, Conduct, and preaching of our Lord Jeſus.

Another

Another Reaſon might be to reward the married Pair, for their Hoſpitality to himſelf, and his Followers. To give early Notice to the World, that none ſhould be Loſers by ſhewing Kindneſs to him or His. That every Piece of Reſpect paid to Jeſus, and every Kindneſs exerciſed towards his Family, ſhould meet with a full Recompence of Reward. Thus did he prepare an extenſive Fund for thoſe, who had forſaken Houſes, Lands, Relations, and their earthly All, for his Sake: Prepare a Fund for their Subſiſtence, by diſpoſing People to entertain and accommodate them, when they ſhould be ſent forth, without Staff or Scrip, or Money in their Purſes.

Another Cauſe, (and that which is remarked by the holy Hiſtorian,) was, *to manifeſt forth his Glory.* To give a moſt conſpicuous Diſplay of his Meſſiahſhip. He opened, as it were, his Commiſſion, and ſhewed his divine Credentials. Which was done with perfect Propriety, in a public Manner, before more Spectators than his own Attendants. And whatever Effect it might have upon others, it confirmed the Faith of his Diſciples. Seeing this inconteſtible Proof of his Miſſion, it is ſaid, They believed on him: and were thenceforth inviolably attached to his Perſon and Miniſtry.

Other Reaſons may be ſuggeſted, and thoſe exceeding ſound and uſeful. Such as point out a noble and deep Significancy in this Miracle; make it rich with divine and ſpiritual Meaning: and, upon this Footing, a more delicious Feaſt for our Souls, than Wines of the fineſt Flavour, and moſt generous Quality, are to our animal Nature.

For Inſtance: It might ſignify the ſuperior Richneſs of thoſe Comforts, which his Goſpel was introducing into the World. That they exceeded thoſe broached by *Moſes*, and the Law, as much as the pure Blood of the

the Grape, excels the Water of our common Wells. That his Fleſh and Blood would be a ſovereign Source of Alacrity and Conſolation to his People; gladden and revive their Hearts, like ſome exquiſite Cordial; ſtrengthen and invigorate their Minds, like the beſt bodied Wines.

This particular Seaſon of a Marriage Ceremony, was probably choſen, in order to intimate the Neceſſity of being eſpouſed and united to Chriſt, before we can be Partakers of theſe evangelical Delights. Divorced we muſt be from our old Huſband, the Law; divorced from the Covenant of Works; and no longer wedded, by Self-opiniativeneſs, to our own Righteouſneſſes; but married, by the Bond of a lively Faith, to that everlaſting Bridegroom, in order to taſte thoſe Comforts, and have our Share in thoſe Joys.

A Reaſon fixed upon by our Church is, That Chriſt would hereby put an Honour upon the matrimonial State; by gracing the Solemnity with his ſacred Company, and performing his firſt public Miracle on this Occaſion. A fine Admonition this, to render us more than ordinarily ſolicitous, to have the favourable Concurrence of Jeſus, both when we deviſe, and when we take, ſo important a Step. Becauſe, the Tranquillity and Happineſs of our ſubſequent Life depends, very much, on this Alteration of our Condition.—That we ſhould, by all Means, marry in the Lord; and implore his ſpiritual gracious Preſence at the Wedding; which will improve the Advantages, and ſanctify the Enjoyments, of that comfortable State; will, as it is delicately figured out in the Metaphor, Turn our Water into Wine.

It might alſo be intended to remind us, That the Comforts, even of animal Life, were recovered by the ſecond *Adam*, as they were forfeited by the firſt *Adam*. When our firſt Parents were guilty of Rebellion againſt their

their Maker, they loſt all Right to the valuable Productions of Nature. This, indeed, was their Dowry originally ſettled upon them; but by their Diſloyalty it became confiſcated. Juſtice ſeized upon their Inheritance, and Vengeance ſaid, "Curſed be the Ground for your Sakes." Chriſt, in this Exigency, immediately interpoſed; took off the Attainder, and reſtored to poor *Adam* and his Poſterity, the precious Fruits of the Earth. Theſe Bleſſings, derived from Chriſt's Mediation, were very properly recognized at a Wedding; becauſe, ſtraitway after the Marriage of the firſt Couple, they were alienated and ſequeſtered.

This, Sir, is a Way of expounding our Redeemer's Miracles, well worthy your Conſideration, if not your Imitation. In this Light they appear, not barely ſo many Witneſſes of his being the Meſſiah, but ſo many living Mirrours of his mediatorial Mercies. In which we diſcern a moſt expreſſive Figure of thoſe ſpiritual good Things, which we extremely want, and may fully enjoy through Jeſus Chriſt.—The marvellous Things brought to paſs by the Agency of Prophets, Apoſtles, and holy Men of old, were indiſputable Vouchers for their being ſent of God. But our Redeemer's Works had a farther Excellency, and anſwered a diviner End. They held forth and preſented, even to the Senſes, a moſt ſtriking Pattern of thoſe ſpiritual Bleſſings, which Sinners may enjoy through their Saviour.—Thus, when he cured the Man born blind: What did this ſignify but his healing the Blindneſs of our Underſtandings, and pouring the Day of his glorious Goſpel upon our internal Sight?—When he made the poor Paralytic ſtrong and vigorous, that was not able to turn himſelf on his Bed, or to uſe his Limbs: What a lively Emblem was here, both of our Diſeaſe, and his ſovereign Help? Of our Diſeaſe, whereby we are utterly impotent

tent to do a good Work, or think a good Thought: of his ſovereign Help, whereby we are enabled to do all Things, through Chriſt ſtrengthening us; enabled to believe through his Grace, and to mortify our Corruptions through his Spirit.—Was not the filthy Leper, a true Picture of our Loathſomeneſs, through original Defilement, and actual Tranſgreſſions? And when our Redeemer diſdained not to touch this noiſome Creature, and make him perfectly clean; how appoſitely did this Image point out the Condeſcenſion of his Goodneſs, in undertaking our Redemption; and the Efficacy of his Blood, in accompliſhing our Purification?—I might go through the whole Series of our Lord's Miracles, and diſcover in them a moſt ſignificant and complete Portraiture of all Manner of ſpiritual Bleſſings.—But the foregoing Inſtances ſhall ſuffice. From theſe Hints, we may diſcern an adorable Depth of Deſign: unſearchable Treaſures of Contrivance, as well as Beneficence, in thoſe Operations of his mighty Power. Which noble Peculiarity gives them a vaſt Pre-eminence above all the Miracles in *Egypt*, and the Wonders in the Field of *Zoan*. Renders them ſo many fine Repreſentations of the Deliverances and Privileges, enjoyable through our ever bleſſed Immanuel. In a Word, renders them a Kind of Goſpel that addreſſes itſelf even to our Eyes; and ſo moſt wiſely calculated, both to direct our Hopes, and ſtrengthen our Faith, in the incarnate God.

I am, *&c.*

LET-

LETTER LI.

On the Death of his Brother.

My very dear Friend,

YOUR laſt found me on the recovering Hand; getting Strength and Spirits, though by ſlow Degrees.

Soon after I received your Favour, a Meſſenger came from *London*, bringing us the alarming News, that my youngeſt Brother was extremely ill. My Father's Bowels yearned, and his Heart bled; but the Infirmities of Age, and an unweildy Conſtitution, hindered him from taking the Journey. Upon me, therefore, the Office fell. Feeble and languid as I was, there was no rejecting ſuch a Call. Accordingly, I took Coach, and in two Days arrived ſafe at *London*; where I found my poor Brother (the Packer) ſeized with a moſt violent Fever. He was attended by two eminent Phyſicians; but they proved vain Helpers, and miſerable Comforters. For a conſiderable Time, his ſtout Conſtitution ſtruggled with the Diſeaſe, but at laſt was forced to yield, was forced to drop in the dreadful Combat. After attending his ſick Bed for ſeveral Days, I had the melancholy Taſk of cloſing his dear Eyes, and reſigning him up to Death.

Oh! the Uncertainty of mortal Things! What is Health, but a glimmering Taper, that expires while it ſhines; and is liable to be exſtinguiſhed by every Motion of the Air? What is Strength, but a tender Bloſſom, which is often withered in its fulleſt Bloom; often blaſted, even before it is blown?—Who could have thought, that I ſhould ſurvive my Brother, and follow

follow him to the Grave: I ſickly and enervated, He always lively and vigorous. In flouriſhing Circumſtances, and bleſt with Proſperity in his Buſineſs; but now removed to the dark, inactive, ſilent Tomb. Lately married to a beautiful and blooming Bride; but now everlaſtingly divorced, and a Companion for creeping Things.

Scarce was I returned to *Weſton*, but another awful Providence fetched me from Home: My very worthy Phyſician, Dr. *Stonhouſe*, who lives and practiſes at *Northampton*, had the Misfortune to loſe an amiable and excellent Wife. She alſo was ſnatched away in the Morning of Life, (aged 25) and dead, before I ſo much as heard of her being diſordered. At this valuable Friend's Houſe, I was deſired to abide ſome Time, in order to aſſiſt in writing Letters for him, and diſpatching his neceſſary Affairs; in comforting him concerning the Deceaſed; and (if the Will of God be ſo) in endeavouring to improve the awakening Viſitation to our mutual Good.

You will ſurely ſay, when you read this Account, that I have been in Deaths oft. Once upon the Borders of it myſelf, and more than once a Spectator of its Victory over others.—However, my dear Friends, let us not be diſmayed. Let *no Man's*, at leaſt *no Believer's* Heart fail, becauſe of this King of Terrors. Though Thouſands fall beſide us, though ten Thouſands expire at our right Hand, and though we ourſelves muſt quickly give up the Ghoſt; yet the Word is gone out of our great Redeemer's Mouth, and it ſhall not return unfulfilled, I will ſwallow up Death in Victory. He ſhall ſtand at the latter Day upon the Earth; he ſhall ſay to the Grave, give up; and to the Sea, keep not back; releaſe my Sons from your dark Confinement, and reſtore my Daughters to their everlaſting Father's Arms.—Then, ſhall we lead *him* captive, whoſe Captives

Captives we were, and triumph eternally over this laſt Enemy. In the mean Time, let us lay all our Help, all our Guilt, upon the divine Author of our Faith, and Captain of our Salvation. So ſhall we no longer be in Bondage, through Fear of Death; but, with the Saints of old, overcome through the Blood of the Lamb; overcome the Dread, even while we ſink beneath the Stroke of this our mortal Foe.

What I wrote concerning a firm Faith in God's moſt precious Promiſes, and an humble Truſt, that we are the Objects of his tender Love, is what I deſire to feel, rather than what I actually experience. Conſiderations they are, with which I would ply my own Heart, in Hopes that they may be effectually ſet Home by divine Grace; in Hopes, that they may become the happy Means of making me ſtrong in Faith, and enabling me thereby to give Glory to God.

Your Remarks on this important Point are exceedingly judicious, and perfectly right. After which, it will be inſignificant to my Friend, and look like Arrogance in his Correſpondent, to add, that they exactly coincide with my Sentiments.

I do not doubt, but there are many dear Children of the bleſſed God, who are in a much better Condition, with Regard to his Favour, than they can eaſily be perſuaded to believe. Many ſincerely Righteous, for whom Light is ſown; many true-hearted, for whom joyful Gladneſs is prepared. Which, though latent in the Furrows of inward Tribulation, or oppreſſed under the Clods of miſgiving Fears, ſhall, in another World, ſpring up with infinite Increaſe, and yield an everlaſting Harveſt.

That humble Hope, mixed with Trembling, you have very pathetically deſcribed, in the Breathings of a renewed Soul, panting after God; languiſhing for the

Tokens of his Love; ardently desiring the final Enjoyment of him in his heavenly Kingdom; and relying wholly on the meritorious Passion, pleading nothing but the perfect Righteousness of Jesus Christ.—Happy, without all Peradventure, happy the Heart, in which such Affections habitually prevail. They are the Beginning of Heaven, and will certainly be completed in Glory. They constitute a signal Part of that Meetness for the Inheritance of Saints in Light, concerning which the Apostle speaks, and which is one of the surest Evidences of our Designation to that purchased Possession. Christ will in no wise, on no Consideration of past Provocation, or present Corruption, either for Weakness of Faith, or Want of Confidence, cast out such an one. Let not such an one question, but *he*, who has begun the good Work, will accomplish it even unto the End.

We should, however, as you most pertinently observe, lament all the Remains of Unbelief, as a Misery; repent of them, as a Sin; and labour to obtain a more assured Faith, both as our Duty, and our Felicity.—The Direction for Prayer, you know, is, that we draw near in full Assurance of Faith; and, whatsoever Things ye ask in Prayer, believe that ye receive them, and ye shall have them.—The *Thessalonians* are commended for receiving the Gospel with much Assurance of Faith. Receiving the Gospel—What is meant by that Expression? Believing, that the Apostles were no Impostors; that Jesus Christ was the true Messiah; and that his Doctrine came from Heaven?—This, and abundantly more. I apprehend, it implies—That Christ died, not for Sins only in general, but for their Sins in particular; that he bore all their Iniquities, in his own bleeding Body, and agonizing Soul, on the cursed Tree; that, all their Crimes being fully expiated, the most rigorous Justice would not demand a double Payment

ment for the ſame Debt; and conſequently, that there remained no Condemnation for them.—This is the glad Tidings, to which they not only attended, and credited with a ſpeculative Aſſent; but with a perſonal Application of it, each to his particular Caſe. And why ſhould not *we* do the very ſame?—I ſhall only ſubjoin further on this Head, what I take to be a very clear and accurate Explanation of the Apoſtle's celebrated Definition of Faith.—"Faith is the Subſtance of Things hoped for, the Evidence of Things not ſeen;" putting us into a Kind of preſent Poſſeſſion of the Promiſes, and ſetting divine Truths before the Mind in all the Light and Power of Demonſtration. For this beautiful Illuſtration of the inſpired Writer, I am obliged to an excellent Clergyman of this Neighbourhood; who lately favoured us with an admirable Viſitation Sermon, and, for the Good of the Public, was prevailed on to print it.—You will give me Leave to cloſe the Topic with a Diſtinction, which I have ſomewhere read, or on ſome Occaſion heard. A Diſtinction, which, I think, properly adjuſts the Caſe under Conſideration; and ſettles it, neither on a precarious, nor a diſcouraging Iſſue.—Many have the Faith, which bringeth Salvation, who have not that Faith, which produceth Aſſurance; but none have the former, who do not aſpire after, and endeavour to poſſeſs the latter.

On the whole, I heartily beſeech the adorable and infinitely gracious Giver of every perfect Gift, to ſtabliſh, ſtrengthen, ſettle us in the Faith of our Lord Jeſus Chriſt; that he would fulfil in us all the good Pleaſure of his Will, and the Work of Faith with Power. And, I dare ſay, we ſhall often lift up our Hearts to our heavenly Father, and breathe out that ardent Petition, "Lord, I believe; help thou mine Unbelief!"—If we have ſuch frequent Recourſe to the

overflowing and inexhauſtible Fountain of all Good; if we add to our Prayers Meditation on the Merits of Jeſus, and on the ſure Word of Promiſe; our Faith will grow; the Grain of Muſtard Seed will be quickened, and ſhoot up into a Tree; the little Drop will become a Stream, and the Stream ſpread into a River. The Waters, that iſſued from the Sanctuary, were at firſt, deep to the Ankles only; then they aroſe to the Knees; ſoon they reached the Loins; and were afterwards Waters to ſwim in.

The *Contemplations* you are pleaſed to inquire after, are, after long Delays, or a very ſlow Procedure of the Preſs, launched into the World. What may be their Fate, I dare not conjecture. Whether, by the general Diſapprobation, they may be unfortunately becalmed; or, by the Severity of Critics, may ſplit on the Rocks of Cenſure; or, foundering through their own Unworthineſs, may ſink in Oblivion; or, bleſſed by a gracious Providence, may gain the Haven of public Acceptance, and import thoſe moſt valuable Commodities, Pleaſure, which improves, and Improvement, which delights. When they reach your Parts, be ſo good, dear Sir, as to peruſe them, firſt with the humble Child-like Spirit of a Chriſtian, who ſeeks religious Advantage in all, that he reads: Next, with the candid Rigour of a Friend, ſaying, as you proceed, Here his Thoughts are redundant, and want the Pruning-knife; there they are deficient, and call for the Grafter's Hand; here the Language is obſcure, and Perſpicuity is the only Remedy; there it is inexpreſſive, and muſt be rendered more nervous, in order to reach the Judgment, or ſtrike the Paſſions.—Above all, let me beg of you to implore a Bleſſing from the moſt high God, both upon the Author and his Piece; that the one may be a Monument of divine Mercy, the other a poliſhed Shaft in the great *Immanuel*'s Quiver.

Should

Should not a Senſe of his Love make us more ardently deſirous of bringing others to partake of that everlaſting Bliſs, which we humbly expect as our final Portion; and of which ſome Foretaſtes have been indulged, even in our preſent State? Should we not be ſtirred up, with greater Aſſiduity and Love, to warn every Man, and exhort every Man, that they alſo may be preſented perfect in Chriſt, and live for ever in the Light of his Countenance?—The Book I mentioned formerly, and took Leave to recommend, ſhall be ſent. I have ſet it apart as a Preſent for my dear Friend; and whether my Life be prolonged, or my Death haſtened, neither of theſe Circumſtances ſhall make any Alteration in my Deſign. Only let me deſire you, in your next, to give me once more the proper Directions for conveying it to you. For, ſome Way or other, in my late unſettled State, I have miſlaid your Letter.—Pleaſe to preſent my Thanks to Mrs. * * * for her kind Wiſhes, and tell her, that they are, and ſhall be moſt cordially returned by, her and your moſt faithful and affectionate Friend, *&c.*

LETTER LII.

On various Subjects.

June 2, 1741.

Rev. and dear Friend,

CAN you accept the Will for the Deed? It was in my Heart, long before this, to have made you my beſt Acknowledgements. And not in my Heart only, but actually attempted. In *Buckinghamſhire* I remembered my kind and obliging Friend, and was with De-

light ſet down to give Vent to my grateful Thoughts. But Company on a ſudden coming in, arreſted my Pen; and engaging me till I returned from that Place, prevented the Execution of my Deſign. Now, Sir, my heartieſt Thanks for your welcome Aſſiſtance, deſire your Acceptance. And if the utmoſt Sincerity can atone for the Delay, my conſcious Heart aſſures me, they will not be rejected.—My Father is wonderfully recovered. Had he lived in the Times of Superſtition, for ought I know, his uncommon Diſorder might have been aſcribed to Witchcraft, and his ſpeedy Recovery paſſed current for a Miracle. The Grave ſeemed to have opened her Mouth for him. We thought him to be on the very Brink of Death.

Quam pœne furvæ Regna Proſerpinæ,
Et judicantem viderit Æacum,
Sedeſque deſcriptas Piorum!

But now God has turned, and refreſhed him; yea, and brought him from the Deep of the Earth again. He lives and regains his Strength daily. Laſt *Sunday* he read Prayers in his Church, and intends next *Sunday* to fill the Pulpit.

Mrs. ***, I hope, is very well; to whom I beg my humble Service may be acceptable. Your dear little ones too, the Olive-plants about your Table, I truſt are in a flouriſhing State. May the good Lord fulfil his precious Promiſe to them, and the Children of your honoured Neighbour. May he pour his Spirit upon your Seed, and his Bleſſing upon your Offspring, that they may grow up (in Knowledge and Grace) as Willows by the Water-courſes.—I am juſt now going to our Viſitation, held at *Northampton*. I ſhall appear as a Stranger in our *Jeruſalem*; knowing few, and known by fewer. Methinks, there's ſomething auguſt and

and venerable in a Meeting of the Clergy; especially, if one looks upon them as so many Agents for the invisible God, and Envoys from the Court of Heaven. I hope to be put in Mind of that awful Day, when the Lord Jesus Christ, that great Shepherd of the Sheep, and Bishop of Souls, will make his Entrance in the Clouds of Heaven. Then, at that great, final, and decisive Entrance, may my dear Friend receive the Approbation of his Judge. May he then be rewarded for his kind Offices to myself and others, in everlasting Honour and Joy.

I am, *&c.*

LETTER LIII.

On the Excellency of the Holy Scriptures.

Weston-Favell, Aug. 8, 1747.

Dearest Mr. * *,

I Ought to take Shame to myself for suffering so kind a Letter, received from so valuable a Friend, to remain so long unanswered. Upon no other Consideration, than that of my enfeebled and languishing Constitution, can I excuse myself, or hope for your Pardon. My Health is continually upon the Decline, and the Springs of Life are all relaxing. "Mine Age is departing, and removing from me as a Shepherd's Tent." Medicine is baffled; and my Physician, Dr. *Stonhouse*, who is a dear Friend to his Patient, and a Lover of the Lord Jesus Christ, pities, but cannot succour me. This Blessing, however, together with a Multitude of others, the divine Goodness vouchsafes, to gild the Gloom of decaying Nature;—that I am racked with no Pain,

and enjoy the free undisturbed Exercise of my Understanding.

I am much obliged to you for carrying my Message to the Abbey with so much Speed, and conveying to me, with equal Dispatch, a satisfactory Answer. When you visit the worthy Family again, be pleased, after presenting my affectionate Compliments, and most cordial good Wishes, to inform Mrs. * * *, that my *Contemplations on the Night* and *Starry Heavens* are sent to the Press, and after some Corrections made in the Dedication, addressed to my Godson, Mr. *Orchard*. It is my humble Request to *him*, and my earnest Prayer to *God*, that he may regard it, not merely as a complimentary Form, but as the serious and pathetic Advice, of his Father's intimate Acquaintance, and his Soul's sincere Friend. Who, in all Probability, will be cut off from every other Opportunity of fulfilling his sacred Engagements, and admonishing him of whatever a Christian ought to know and believe to his Soul's Health.

I forgot, whether I told you, that the last Work will be divided into two Parts; will be full as large as the two first Letters; and therefore the whole will be disposed into two small Pocket Volumes, on a very neat Paper, with an elegant Type, in Duodecimo. But a convenient Number of the new Essays will be printed in the Octavo Size and Character, for the Satisfaction of those who purchased the former Edition, and may possibly be willing to complete their Book.—It was a considerable Time, before I could think of a Title for the last Pieces, that suited their Nature, and expressed their Design. At length, I have determined to style them, *Contemplations on the Night*, and *Contemplations on the Starry Heavens*.

Now I apprehend myself to be near the Close of Life, and stand, as it were, on the Brink of the Grave, with Eternity

Eternity full in my View, perhaps, my dear Friend would be willing to know my Sentiments of Things in this awful Situation. At such a Juncture, the Mind is most unprejudiced, and the Judgment not so liable to be dazzled by the Glitter of worldly Objects.

I think then, dear Sir, that we are extremely mistaken, and sustain a mighty Loss in our most important Interests, by *reading* so much, and *praying* so little. Was I to enjoy *Hezekiah*'s Grant, and have fifteen Years added to my Life, I would be much more frequent in my Applications to the Throne of Grace. I have read of a Person, who was often retired and on his Knees, was remarkable for his Frequency and Fervency in Devotion; being asked the Reason of this so singular a Behaviour, he replied, Because I am sensible I must *die*. I assure you, dear Mr. * * *, I feel the Weight of this Answer; I see the Wisdom of this Procedure; and, was my Span to be lengthened, would endeavour always to remember the one, and daily to imitate the other.

I think also, we fail in our Duty, and thwart our Comfort, by studying God's *holy Word* no more. I have, for my Part, been too fond of reading every Thing elegant and valuable, that has been penned in our own Language; and been particularly charmed with the Historians, Orators, and Poets of Antiquity. But was I to renew my Studies, I would take my Leave of those accomplished Trifles. I would resign the Delights of modern Wit, Amusement, and Eloquence, and devote my Attention to the Scriptures of Truth. I I would sit with much greater Assiduity, at my divine Master's Feet, and desire to know nothing but Jesus Christ, and him crucified. *This* Wisdom, whose Fruits are Peace in Life, Consolation in Death, and everlasting Salvation after Death; *this* I would trace, *this* I would seek, *this* I would explore, through the spacious and delightful Fields of the Old and New Testament. In short,

ſhort, I would adopt the Apoſtle's Reſolution, and give myſelf * (προσκαρτερειν) to Prayer, and to the Word.

With Regard to my public Miniſtry, my chief Aim ſhould be, to beget in my People's Minds a deep Senſe of their depraved, guilty, undone Condition; and a clear believing Conviction of the All-ſufficiency of Chriſt, by his Blood, his Righteouſneſs, his Interceſſion, and his Spirit to ſave them to the uttermoſt. I would always obſerve, to labour for them in my *Cloſet*, as well as in the *Pulpit*; and wreſtle *in ſecret Supplication*, as well as to exert myſelf in *public Preaching*, for their ſpiritual and eternal Welfare. For unleſs *God* take this Work into his own Hand, what *Mortal* is ſufficient for theſe Things.

Now, perhaps, if you ſat at my right Hand, you would aſk, "What is *my Hope* with regard to my future and immortal State?" Truly, my Hope, my whole Hope, is even in the Lord Redeemer. Should the *King of Terrors* threaten, I fly to the Wounds of the ſlaughtered Lamb, as the trembling Dove to the Clefts of the Rock. Should *Satan* accuſe, I plead the Surety of the Covenant, who took my Guilt upon himſelf, and bore my Sins in his own Body on the Tree. Should the *Law* denounce a Curſe, I appeal to him who hung on the accurſed Tree, on Purpoſe that all the Nations of the Earth might be bleſſed. Should *Hell* open its Jaws, and demand its Prey, I look up to that gracious Being, who ſays, "Deliver him from going down into the Pit, for I have found a Ranſom." Should it be ſaid, no *unclean* Thing can enter into Heaven; my Anſwer is, the Blood of Chriſt *cleanſeth* from all Sin; "though my Sins be as Scarlet, through this Blood they ſhall be as white as Snow." Should it be added, none can ſit down at the Supper of the Lamb, without a Wedding-Garment, and your Righteouſneſſes, what are they be-

* Acts vi. 4.

fore

fore the pure Law, and piercing Eye of God, but filthy Rags? Theſe I renounce, and ſeek to be found in Chriſt Jeſus, who is the Lord my Righteouſneſs. It is written in the Word that is to judge the World at the laſt Day, "By his Obedience ſhall many be made righteous."

So that Jeſus, the dear and adorable Jeſus, is all my Truſt. His Merits are my Staff, when I paſs through the Valley of the Shadow of Death. His Merits are my Anchor, when I launch into the boundleſs Ocean of Eternity. His Merits are the only Riches which my poor Soul, when ſtript of its Body, deſires to carry into the inviſible World. If the God of Glory pleaſes to take Notice of any mean Endeavours to honour his holy Name, it will be infinite Condeſcenſion and Grace, but his Son, his righteous and ſuffering Son, is all my Hope, and all my Salvation. Dear Sir, *pray* for me, that the weaker I grow in Body, the ſtronger I may become in this precious *Faith*. May the choiceſt *Bleſſings* attend you and your's: A Letter would revive *Him*, who is

Much your's, *&c.*

P. S. "Though the Days are come upon me, in "which I have Reaſon to ſay of worldly Things, I "have no Pleaſure in them; yet I find a ſecret Satiſ-"faction in this Conſideration, that to *you*, my dear "Friend, and to *others* of my candid Acquaintance, I "may be permitted, even when dead, to ſpeak in my "little Treatiſes; may *they*, when the Author is gone "hence, never to be ſeen in theſe Regions below, "Oh! may *they* teſtify with ſome ſmall Degree of "Efficacy, concerning *Jeſus*, that juſt one; may they "fan the Flame of Love to his Perſon, and ſtrengthen "the Principle of Faith in his Merits!—Once more, "dear Sir, adieu."

LET-

LETTER LIV.

On Assurance.—On Dissenters.

Weston-Favell, Aug. 18, 1748.

My dear Friend,

I Received your Letter, full of Tenderness, and full of Piety last Night. The very first Thing I apply myself to, this Morning, is to acknowledge your Favour, and confess my own Negligence.—But your affectionate Heart will pity, rather than blame me, when I inform you, that a Relapse into the Disorder, of which I was never thoroughly cured, has brought me very low. Insomuch, that I am unable, either to discharge the Duties of Life, or to answer the Demands of Friendship. I have not been capable of preaching, for several *Sundays*. *Pyrmont* Water, Asses Milk, and such Kind of Restoratives, I try, but try in vain.—A great while ago, I had begun a very long Letter to my ever esteemed Mr. * * *. In this I proposed candidly to represent the Reasons of my Belief, with regard to the final Perseverance of the true Believer. But Weakness of Spirits, and its never-failing Concomitant, Imbecillity of Thought, obliged me to desist. In the new Edition of my *Meditations*, a Note is added on this Subject, declaring, That I am far from maintaining it, as essential to Christianity, or necessary to Salvation, *&c.*—Where I say, What Infidels are we in Fact? My Meaning is, that we are all, in some Measure, chargeable with practical Infidelity; as we are all in some Degree carnal, in some Degree sinful, while we continue in this mortal Body. Considering the infinite Veracity, and unchangeable Faithfulness of the blessed God, the most exalted Saints have too much Cause to lament their Deficiency in Point

Point of Faith, and evermore to cry out, Lord, help our Unbelief!

An humble, well grounded Aſſurance of our Reconciliation to God, is an unſpeakably precious Bleſſing. It is what all ſhould ſeek, and many have attained. A Gentleman told me, a few Days ago, That though he was often ſolicited to ſin, often defiled with Corruption, yet he had no Manner of Doubt concerning his everlaſting Salvation, for theſe twenty Years. On trying Occaſions, that ſeemed to endanger his final Happineſs, he fled, I preſume, to the Fountain opened for Sin and Uncleanneſs. He viewed, by Faith, the infinite, (Oh tranſporting Truth!) the infinite Satisfaction, made by the bleeding *Immanuel*; and could not but confide, that a divine Expiation was more powerful to ſave, than all paſt Sins or preſent Infirmities to deſtroy. This is the White Stone, of which *Job* was happily poſſeſſed: "I know that my Redeemer liveth;" and this ſweet Confidence ſupported him under all his Tribulations. This is that Earneſt of the Spirit in our Hearts, of which St. *Paul* makes Mention, and with which he was endued: "We know, that if our earthly Houſe of this Tabernacle be diſſolved, we have a Building of God, an Houſe not made with Hands, eternal in the Heavens." And, in the full Aſſurance of this bleſſed Hope, may you, my dear Friend, be every Day more and more eſtabliſhed, ſtrengthened, ſettled!

If, at any Time, I am favoured with this heavenly Gift, it is derived from ſuch comfortable Scriptures: The Son of the moſt High came into the World, to ſave Sinners: He died, the Juſt for the Unjuſt: He poured out his Soul for Tranſgreſſors. And ſince you and I know ourſelves to be Sinners, Unjuſt, Tranſgreſſors, why ſhould we not take to ourſelves the Comfort here offered for our Acceptance? Why ſhould we not make Uſe of the Privilege, here conſigned over to

our

our Enjoyment, and claim the Legacy, in these Clauses of our dying Master's Testament, most evidently bequeathed to our Souls? To found our Expectations on this Bottom, will be a Means both of humbling and exalting us; of filling us with Shame, and filling us with Hope; that we may abhor ourselves, and yet rejoice in God our Saviour.—Many build their Hopes upon their religious Duties, and righteous Deeds; such a Building must unavoidably be shaken by every Temptation, and sapped by every working of Corruption. These are, in no wise, the *Foundation*, but *Evidences* rather that we are *fixed* on it. For my Part, when I can exercise a Grace, or perform a Duty, that is debased by no Imperfection, mingled with no Corruption, then I will trust on Self-Righteousness. But till then, I must be very unreasonable, if I do not rely on my illustrious Surety; fly to the Ark of his Wounds, and make Mention of his Righteousness *only*. This is all-sufficient; and never, never faileth those, that *trust* in it.

You are not ignorant of my Sentiments, with Regard to our dissenting Brethren. Are we not all devoted to the same supreme Lord? Do we not all rely on the Merits of the same glorious Redeemer? By professing the same Faith, the same Doctrine which is according to Godliness, we are incorporated into the same mystical Body. And how strange, how unnatural would it be, if the Head should be averse to the Breast, or the Hands inveterately prejudiced against the Feet, only because the one is habited somewhat differently from the others? Though I am steady in my Attachment to the established Church, I would have a Right-hand of Fellowship, and a Heart of Love, ever ready, ever open, for all the upright evangelical Dissenters.—I thank you for the News you sent, it is impossible for me to pay you in Kind.—Make my most respectful Compliments acceptable to worthy Mr. * * *; I had agreed to wait upon him,

him, when I was in Town, but my Brother's Illneſs growing worſe, and ſoon proving fatal, deprived me of this Pleaſure, and ſent me Home to attend his Corpſe with Sorrow to the Grave.—I hope, you will be pleaſed with Archbiſhop *Leighton*'s Works; and I heartily pray, that they may be abundantly bleſſed to both our Souls.—I ſincerely commiſerate poor Miſs *D* * * *'s Caſe. Deſpair is indeed a fiery Dart of the Devil; but, bleſſed be ſovereign Goodneſs, there is a Remedy againſt this Malady. The *Iſraelites*, though wounded by the deadly Serpents, looked to the brazen Type hung upon the Pole, and found a certain Cure. And though we are ſtung by a Senſe of Guilt, and almoſt periſhing in extreme Deſpondency; yet let us turn our Eye to him, who was lifted up on the Croſs, and we ſhall be whole. He, who was gaſhed with Wounds, and covered with Blood; was pierced with Irons, and ſtabbed to the Heart; he is our Medicine, our Recovery, our Life. "By his Stripes we are healed." Oh! let us look unto *him*,—from the Depths of Diſtreſs, as well as from the Ends of the Earth, look unto *him*, and be ſaved.—My Paper admoniſhes me to have done; but I cannot conclude, without aſſuring you, that I love you moſt affectionately;—ſo long as Life and Underſtanding laſt, ſhall pray for you among my choiceſt Friends;—and hope, when this tranſitory Scene of Things is at an End, to be, in Bonds of nobler Friendſhip, and tenderer Endearment,

Ever, ever, your's, *&c.*

LET-

LETTER LV.

On the Illneſs of Dr. Stonhouſe.—Remarks on the Biſhop's Charge.

Weſton-Favell, July 29, 1749.

THANKS to my dear Friend, for his welcome Letter: It imparted Joy to my Heart; and having communicated Pleaſure to our Family, is gone (Part of it I mean) to make glad your Children and your Friends at *Northampton*.—I muſt confeſs, I never was ſo much diſheartened at your Diſorder, as many others were, even though the Phyſicians themſelves had given you over; and though I have been often accoſted by ſome of your cordial Well-wiſhers, with ſuch ſaddening Addreſſes; "I am ſorry, Sir, to hear that Dr. *Stonhouſe* "is gone to *Briſtol*, without any Likelihood of return-"ing alive."—I really believe, that God has ſome ſignal Work for you to do. He, that has ſnatched the Brand from the Fire, and made it a poliſhed Shaft in his Quiver, will not, I perſuade myſelf, ſo ſoon caſt it away, or break it to Pieces. I have a ſtrong Preſage, that Almighty Goodneſs will continue you, as an Inſtrument to glorify his Son Jeſus Chriſt, and to turn many to Righteouſneſs, Years and Years after I am gone hence, and ſeen no more.—And I bleſs, together with you, his holy Name, for confirming ſo far my Apprehenſions, as to begin the Work of your Recovery from ſo deplorable an Illneſs. May he do in this Caſe, as he will in the more important Affair of our eternal Salvation, thoroughly accompliſh what he has graciouſly begun!

Your Family is in Proſperity: Your Olive-Plants thrive, and are gloſſy with Health. I aſked *Sally*,

Where her Papa was, and how he did? And her pretty little Lips liſped, very bad, and gone to *Briſtol.* Think, my Friend, when you remember thoſe ſweet and engaging Children,—think on that delightful Promiſe in Scripture; "Can a Mother forget her ſucking Child? yea, ſhe may forget, yet will not I forget Thee." *Iſaiah* xlix. 15.

From my Heart I pity your Sufferings: But if I pity your Diſtreſs, with what infinitely more tender Compaſſion are you regarded by your heavenly Father! By him, who ſaid in the Multitude of his Mercies,—"My Son ſhall bleed, that you may be healed. My only Son ſhall die, that you may live for evermore: May this Blood, thus ſhed for you, preſerve your Body and Soul to everlaſting Life."—I hope, you will be enabled to caſt your Burden upon the Lord, and reſign yourſelf wholly to his wiſe Diſpoſal; and, doubtleſs, you will experience to your Comfort, that he has the Bowels of a Father to commiſerate, and the Arm of Omnipotence to ſuccour.

A Paſſage in the Epiſtle to the *Coloſſians*, which I read this very Day, (*viz.* Chap. i. ver. 11.) is extremely pertinent to your Caſe, and what I ſhall frequently pray, may be fulfilled to your great Conſolation.—"That you may be ſtrengthened with all Might, according to his glorious Power, unto all Patience, and Long-ſuffering, with Joyfulneſs."—If you ſhould live to give me an Hour's Converſation, this Verſe, and the preceding, would furniſh us with a moſt pleaſing and improving Subject of Diſcourſe. The Conciſeneſs, the Propriety, the Energy of the inſpired Supplications, is admirable. But I muſt wave ſuch Remarks, leſt I ſend you a Preachment, inſtead of an Epiſtle.

I heard you condemned the other Day, in a large Company, and indeed treated with a malignant Severity, about an Affair, in which, to my certain Knowledge,

you had acted with great Generosity. I explained, to the Confusion of the Relator, all those Circumstances, which he had so grossly misrepresented; and then I quoted the Remark of Mr. *Richardson*, in his *Clarissa*, *viz.* "That difficult Situations (like your's) make "seeming Occasions of Censure unavoidable: And "that, where the Reputation of another, (especially of "a Man of Character) is concerned, we should never "be in Haste to censure, or to judge peremptorily on "first Surmises." *Audi alteram partem*, is always my Rule. It is our Duty to use Circumspection; and to be upon our Guard to cut off Occasion from those, who seek Occasion to misrepresent and injure us: After this Precaution, we should not be too solicitous about the Clamours of the malevolent, and the unthinking.—May the God of Wisdom give us that Prudence, which is profitable to direct! And then

Conscia Mens Recti Famæ Mendacia ridet.

This was the Heathens Cure for the Wounds of Defamation; this their Armour against those keenest of Arrows, bitter Words. But see in this, as well as in every other Instance, the noble Superiority of the Christian Scheme! Being defamed, we bless, says the Apostle. Pray for them, that despitefully use you, says his divine Master. This not only baffles, but more than triumphs over the Efforts of Malice; and brings an Increase of Virtue, consequently of Happiness, even from the Poison of Malignity, and the Gall of Misery.

The Bishop has been at *Northampton*, and his Charge turned upon the Study of the Scriptures; which he affectionately recommended, and forcibly urged. There was something omitted, which I could not but wish had been represented, and enforced. However in the main, it was excellent, and what I should rejoice to have reduced to universal Practice. Our

dear Friend, Mr. * * *, ſpied the Defect I hint at; and when his mealy-mouthed Companion would not indeed have concealed it, but rather have enlarged upon what was valuable,—"Truly, ſays he, I do not ſee, why we "ſhould not ſpeak boldly; and bear our Teſtimony, "though it make the Ears of the Hearers to tingle." He is cut out for a Champion in the Cauſe of our bleſſed Lord; very ſenſible, and much of the Gentleman; bold too as a Lion, he breathes Defiance againſt the World and Hell. Confiding in his Almighty Maſter, he fears neither the Scourge of the Tongue, nor the Pomp of Power.

Pleaſe to preſent my affectionate Compliments to Mr. *C* * * and to Mr. *G* * * *. I need not ſolicit a Place in their or your daily Interceſſions, becauſe I am perſuaded neither of you can withhold ſo needful a Piece of Charity. Accept my beſt Wiſhes, to which I join my earneſt Prayers, for your Health, your Comfort, and Happineſs, and believe me, as I am, my dear Doctor,

Your truly affectionate Friend,

JAMES HERVEY.

LETTER LVI.

On the Honour, the Duty, and the Encouragement of a Miniſter of the Goſpel.

Weſton-Favell, Aug. 30, 1749.

WE have ſeen marvellous Things to Day, ſaid the People of old; and I may truly ſay, I have read marvellous Tidings this Evening. What! is * * become a ſerious and zealous Preacher? He that ſo often filled the Scorner's Chair, is he transformed into a

ſtrenuous Advocate for the Goſpel, and a devoted Champion of Chriſt? Never, ſurely, was the Prophet's Exclamation more ſeaſonable, Grace! Grace! *Zech.* iv. 7. How ſovereign its Power! How ſuperabundant its Riches!

I heartily congratulate you, my dear *Friend*, my very dear *Brother* I muſt call you now, on this Change. And I thank Chriſt Jeſus our Lord, that he hath counted you faithful, putting you into the Miniſtry.—I think the Hand of Providence, in conducting this Affair, is very viſible, and much to be regarded. Which muſt give you no ſmall Satisfaction, and tend to work, not the Spirit of Fear, but of Love, and of Faith, and of a ſound Mind.

How honourable is your new Office! To be an Envoy from the King of Heaven!—How delightful your Province! To be continually converſant in the glorious Truths of the Goſpel, and the unſearchable Riches of Chriſt!—How truly gainful your Buſineſs! To win Souls; this is indeed—κτημα ες αει—an everlaſting Poſſeſſion.—And how illuſtrious the Reward, promiſed to your faithful Service! When the chief Shepherd ſhall appear, you ſhall receive a Crown of Glory, that fadeth not away.

May we clearly diſcern, and never forget, what a Maſter we ſerve!—So glorious, that all the Angels of Light adore him:—So gracious, that he ſpilt his Blood, even for his Enemies:—So mighty, that he has all Power in Heaven and on Earth:—So faithful, that Heaven and Earth may paſs away, much ſooner than one Jot or Tittle of his Word fail. And what is his Word, what his Engagement to his Miniſters? LO I AM WITH YOU ALWAYS. I write it in Capitals, becauſe I wiſh, it may be written in our Hearts.—Go forth, my dear Friend, in the Strength of this Word; and, verily, you ſhall not be confounded. Plead with

your great Lord, plead for the Accompliſhment of this Word, and the Goſpel ſhall proſper in your Hand. In every Exerciſe of your miniſterial Duty, act an humble Faith on this wonderful Word, and the Heart of Stone ſhall feel, the Powers of Hell fall.—Would to God I had Health and Strength, I would earneſtly pray for Grace, that I might join, vigorouſly join, in this good Warfare. But you know, I am like a bleeding, diſabled Soldier, and only not ſlain. I hope, however, I ſhall rejoice to ſee my Comrades routing the Foe, and reaping their Laurels. Rejoice to ſee them go on, conquering and to conquer; though no longer able to ſhare, either in the Toils or the Triumphs of the Day.

I believe, it will be no very eaſy Matter to procure a Curate, ſuch as *you* will like; at leaſt, no ſuch offers to my Obſervation.—I heartily wiſh your valuable Friend Mr. * * *, that Faith in the all-atoning Blood of the Lamb, and that Comfort in the Communications of his Spirit, which may ſweetly outbalance the Weight of any Sorrow, and enable him to rejoice in Tribulation!

Remember, now you are a Miniſter of God, that your Tongue is to be a Well of Life: You are to believe in Chriſt, daily to cheriſh your Faith in Jeſus, that out of your Heart may flow Rivers of living Waters. Such Tides of heavenly and healing Truths, as may refreſh the fainting Soul, and animate its feeble Graces.

Pleaſe to preſent my affectionate Compliments to Mr. *C*——, and Mr. *S*——; engage their *Prayers* to the Father of Compaſſions in my Behalf; and when *you yourſelf* draw near to the Throne, through the Blood of the everlaſting Covenant, fail not to *remember*,

Dear Sir,

Your's ſincerely,

Your's unalterably,

JAMES HERVEY.

LETTER LVII.

On various Subjects.

Weſton-Favell, Sat. Evening.

My dear Friend,

THIS Morning I received your Parcel, with a Ticket full of the Affection of your Heart, and Sprightlineſs of your Temper.—My Health languiſhes, but it is a ſingular Mercy that it is not tortured away by racking Pains.—I would do any Thing to repair my Conſtitution, and prolong my Life; that, if it ſhould pleaſe the divine Providence to renew my Strength, I might devote it wholly to his Service, and be leſs unprofitable in my Generation. But from what I feel, and yet cannot deſcribe, I have no Expectation of this Kind.

I am highly delighted with *Witſius, De Oeconomiâ Fœderum* *, he is an Author exactly ſuited to my Taſte; ſo perſpicuous, ſo elegant, ſo orthodox.—I wiſh ſuch a Treaſure had fallen into my Hands, when I ſtudied at the Univerſity.

I like Mr. * * *'s Spirit, only wiſh it was a little more evangelical. Let us ſo act our Parts, as, *&c.* Might not *Tully* have ſaid the ſame? Has not *Seneca* ſaid as much? Why ſhould not *Chriſt Jeſus* be the Foundation of our Hopes? Is it leſs rational, leſs comfortable, to ſay with St. *Paul*, "He that ſpared not his own *Son*, but gave him up for us all, how ſhall he not with *him* alſo, freely give us all Things?"

* It has lately been tranſlated into *Engliſh*.

I heartily

I heartily pity our *Staffordſhire* Friend.—Chear him, ſpeak comfortably to him, let not the Conſideration of his Circumſtances increaſe the Depreſſion of his Spirits. We will never abandon him, nor ſuffer him to want ſo long as we have any Thing ourſelves.—I ſaid, we will not abandon;—But how poor and cold the Conſolation, ariſing from *this* Succour! What are *we?* Impotence, Miſery, Sin! I believe he loves the Lord Jeſus, flies for Refuge to the Hope ſet before him *, in the everlaſting Righteouſneſs, and perfect Atonement of *Chriſt*. He may, therefore, boldly ſay, and apply to himſelf thoſe glorious Promiſes: "I will never leave thee, nor forſake thee." "The Lord is my Helper, and I will not fear what Man ſhall do unto me †." Preſent my tender and affectionate Compliments to him.

I am glad you have invited to your Houſe, that eminent Friend of God—and dear Friend of your's, the Rev. Mr. * * * (for ſuch I know he is:) In ſo doing, you certainly act the το θεοσεβες, and I cannot but think the το πρεπον, even in the Judgment of the World.—Thus doing, you are in the Faſhion; for it is a reigning Maxim at Court, (the Court of the bleſſed and only Potentate the King of Kings, and Lord of Lords,) "Be not forgetful to entertain *Strangers*."—And can there be a more worthy Stranger? Let the Elders that rule well, be counted worthy of double Honour, eſpecially they who labour in the Word and Doctrine.—You know who it is that ſays of his faithful Miniſters, "He, that receiveth *you*, receiveth *me*." Gracious and adored Redeemer! ſhall we not receive thee into our Houſes, who, for our Sakes, hadſt not where to lay thy bleſſed Head! waſt an Exile in *Egypt*, a Priſoner at the Bar; a Corpſe in the Grave!—Pray for me, dear Friend, that I may bow my poor Head

* Heb. vi. 18. † Heb. xiii. 5, 6.

in dutiful Reſignation to the divine Will; that I may bleſs the Hand, and kiſs the Rod that chaſtiſes; and love the Lord, who takes away the Strength of my Body, but has given me the Blood of his Son. I beſeech Mr. * * * to unite his Supplication with your's; for I am fearful, leſt I ſhould diſgrace the Goſpel in my languiſhing Moments.

Upon a repeated Review of the Hints you have wrote to promote the Cauſe of Religion, I do not ſee how to improve them; only exerciſe your Talent; ſtir up the Gift of God by a zealous Uſe, and you yourſelf will be the beſt Improver of ſuch Hints. Oh! let us work while the Day laſts; the Judge is at the Door, and Eternity at Hand. May we *watch*, and *pray always*, that we may be found worthy to ſtand before the Son of Man at his coming.

I am ever,

And moſt affectionately your's,

JAMES HERVEY.

LETTER LVIII.

Remarks on the Sunday Thoughts.

Weſton-Favell, July 23, 1749.

Dear Sir,

THE Favour you have done me, in preſenting me with Mr. *Moſes Browne*'s Works, was far from my Expectation. Pleaſe to accept my beſt Thanks for the Gift which, I dare ſay, will, in the Peruſal, prove perfectly agreeable, and not a little uſeful,

I hope

I hope the divine Providence will give his *Sunday Thoughts* an extenſive Spread, and make them an Inſtrument of diffuſing the Savour of true Religion. Seldom, if ever, have I ſeen a Treatiſe, which preſents the Reader with ſo full, yet conciſe a View; ſo agreeable, yet ſtriking a Picture of true Chriſtianity in its moſt important Articles, and moſt diſtinguiſhing Peculiarities. Though I am utterly unacquainted with the Author, I aſſure myſelf he is no Novice in the ſacred School, and has more than a *ſpeculative* Knowledge of the Goſpel; every Page diſcovers Traces of an excellent Heart, that has itſelf experienced what the Muſe ſings.

I am, *&c.*

LETTER LIX.

Remarks on various Subjects.

My dear Friend,

I AM quite aſhamed to be found ſo dilatory in acknowledging your welcome Letter; made doubly valuable, by bringing with it the judicious Obſervation of Mr. * * *.—Your late Favour has hinted a Conſideration, which will always paſs for ſome Excuſe with my compaſſionate Friends; and which, ſo long as this earthly Tabernacle is upheld from falling into the Duſt, I ſhall always have to alledge: I mean, a very languid and diſordered State of Body. And as I number you amongſt my truly compaſſionate Friends, I look upon myſelf to be acquitted, as ſoon as arraigned.

I entirely agree with Mr. * * *, in his Remarks on my Lord Biſhop's well-meant and pathetic Letter. It is

is pity, and it is ſtrange, that, in an earneſt Exhortation to Repentance, no Regard ſhould be had to Chriſt Jeſus. Is it not his Gift to impotent Sinners, who is exalted to be a Prince and a Saviour, to give Repentance and Remiſſion of Sins?—Is not his precious but bitter Paſſion, the exciting Cauſe of evangelical Repentance; according to the Teſtimony of the Prophet, "They ſhall look on *Him*, whom they have pierced, and mourn:"—And can our poor imperfect Repentance find Favour in the Sight of the Lord, unleſs it be accepted in the Beloved?

I am as much pleaſed with that ingenious Writer's Obſervations on my own little Volumes. Let the Righteous ſmite me friendly, and reprove me. With Thankfulneſs I ſhall receive, with Readineſs ſubmit to Correction.—I am very far from thinking Mr. * * * a ſour Critic. On the contrary, I admire his Candour, in tranſmitting the Miſtakes to the Author himſelf, and not trumpeting them abroad to the Diſcredit of the Work. I have ſo high an Opinion of his Judgment, that if the Father of Lights ſhould enable me to finiſh the ſmall Piece I am attempting, I ſhould be extremely glad to have every Sheet paſs under the Correction of ſo wiſe and penetrating an Obſerver.

To call *Siſera*'s Mother a *Midianitiſh* Lady, is a moſt undoubted and palpable Blunder. If the divine Providence pleaſes to give another Edition to the Book, it ſhall certainly be altered.

As to the Frontiſpiece, there was great Doubt, whether I ſhould have any at all. It was firſt drawn with a direct Crucifix; ſuch as is repreſented in the *Romiſh* Churches, and almoſt idolized, I fear, by the Chriſtians of that Communion. For this Reaſon the Decoration, though ſketched out by my very obliging Draughtſman, was wholly omitted in the ſecond Edition.

Then

Then it was ſuggeſted, that a Piece of Machinery might ſucceed; be equally expreſſive, and yet unexceptionable; which is the Import of the preſent Figure; our Lord, not portrayed in the Window, nor exhibited in Imagery, but riſing from the Spot, or miraculouſly appearing in the Place.

With Regard to my calling thoſe Perſons, who took up Arms againſt King *Charles* I. Rebels; you know it is the avowed Tenet of the Church of *England*, and the declared Senſe of our Legiſlators. If I was to alter that Expreſſion, eſpecially ſince it has ſtood ſo long, it might probably diſguſt Readers, who are in a contrary Way of thinking; at leaſt it would give Occaſion for Speculation, and ſtir up the Embers of mutual Animoſity, which, I hope, are now ſleeping, and upon the Point of being extinguiſhed. For my Part, I look upon King *Charles* as one of the beſt Men, that ever filled a Throne; and eſteem *the Puritans* as ſome of the moſt zealous Chriſtians, that ever appeared in our Land. Inſtead of inveighing againſt either, I would lament the Misfortune of *both*; that, through ſome deplorable Miſmanagement, they knew one another no better, and valued one another no more. Otherwiſe, how happy might they have been! They, in ſo devout a Sovereign; He, in ſuch conſcientious Subjects.

Waſhing away Sins by Baptiſm, is a ſcriptural Expreſſion: And now ſays *Ananias* to the converted Perſecutor, "Why tarrieſt thou? Ariſe, and be baptized, and waſh away thy Sins." Where, I ſuppoſe, waſhing with *Water*, which is the *Sign*, is put for the Application of the Lamb's *Blood*, which is the *Bleſſing ſigned*.—This, I apprehend, extends to *native* Impurity, as well as *committed* Iniquity, ſince they *both* render us Children of Wrath. Not that it implies an Extirpation of original Corruption, but refers to its condemning Power; which is done away, when the atoning Merits of

of Christ's Death are applied and sealed to the Soul.—Upon the whole, I think the Expression is justifiable. Yet, if Mr. * * *'s Remonstrance had come sooner, it should have been more explicit in its Meaning, and more guarded from Possibility of Mistake. And was I called upon to explain my Sentiments, I should take Leave to borrow Mr. * * *'s Words.

Please to present my most affectionate Compliments to him; and let him know, I acknowledge myself obliged to him, for his valuable Remarks; and shall be still more obliged, if he pleases sometimes to remember me in his effectual fervent Prayers, that I may, though weak in Body, be strong in Faith; giving Glory, by a thankful Resignation, and comfortable Hope, to God our Saviour.—I hope, he intends to publish his *Discourse upon the Christian Sabbath*. I think, such a Treatise is not a little wanted. I have seen nothing upon the Subject, that has given me Satisfaction.

Transmit my most cordial Affection to good Mr. * * *. I dearly love him, and rejoice in the Expectation of meeting him, in the everlasting Kingdom of our glorious Redeemer. How inconsiderable, what a perfect nothing, is the Difference of preaching in a *Cloak*, or in a *Gown*, since we *both* hold the Head, *both* are united to the *same* Saviour, and have Access by the *same* Spirit to the Father. I assure him his Name has been constantly mentioned in my poor Intercessions, ever since he favoured me with his friendly and edifying Letter. Tell him I am making some faint Attempts to recommend to the World a Doctrine, which is Music to his Ears, and better than a Cordial to his Heart: The Righteousness of Immanuel, freely imputed to wretched Sinners, for their complete Justification, and everlasting Acceptance. I would also represent, in an amiable and endearing Light, that *other* precious

precious Privilege of the Goſpel, Sanctification of our Hearts, and Newneſs of Life, through the Power of the bleſſed Spirit; and give, if the Lord ſhould enable, a pleaſing Picture of *Death*, ſtripped of his Horrours, and appearing as an Uſher, commiſſioned by the Court of Heaven, to introduce us before the Prince of the Kings of the Earth. Beſeech my worthy Friend to aſſiſt me with his Prayers, to the Father of Mercies, and Fountain of Light, that if I write, it may not be I, but the Spirit of the Lord Jeſus, that writeth by me, enabling Blindneſs itſelf to find out acceptable Words, and to hit the Avenues of Pleaſure and Conviction.

I am glad to hear that the ſecond Part of *Sunday Thoughts* is come abroad. Pray do not fail to let Mr. *Rivington* have ſix Sets for me before *Thurſday* Morning; becauſe he has another Parcel to tranſmit to me this Week, in which thoſe may with Convenience be encloſed.—You have paid me an obliging Compliment; beg of the bleſſed God, dear Sir, that I may not be puffed up with vain Conceit of myſelf or my Writings. Oh! that Earth and Aſhes, that Guilt and Sin, ſhould be proud! What ſo unreaſonable? yet what ſo natural? May the Lord of Glory rebuke this arrogant Spirit; and teach my Soul to be humble, to be evermore dependent on his Aid, as a weaned Child.

As to your entering into holy Orders, I have no Manner of Doubt: By all Means do it: It is what I have been praying for theſe ſeveral Years; it is what all the Diſciples of Chriſt are directed to implore at the Lord's Hand, that he would ſend many ſuch Labourers into his Vineyard. As God has inclined your Heart to the Work; as he has given you ſo clear a Knowledge of the Truth as it is in Jeſus; and ſtirred you up to be zealous for the Intereſts of a bleeding Saviour; I aſſure you, if the King would make me a Biſhop, one of the firſt Acts of my Epiſcopal Office ſhould

ſhould be to ordain the Author of *Sunday Thoughts*.—I hope the Lord will guide you with his Spirit, will commiſſion you to feed his Flock, and make you a choſen Inſtrument of bringing many Sinners to Chriſt, many Sons unto Glory.—Pray do not think your Letters are troubleſome; they are always pleaſing, always chearing to,

Dear Sir,

Your very ſincere, and

truly affectionate Friend, *&c.*

LETTER LX.

On Zimmerman.

My dear Friend,

MR. *** ſent me ſome Time ago, your Tranſlation of *Zimmerman's Excellency of the Knowledge of Chriſt*. I was ſo engaged in urgent Buſineſs, that I really had not Leiſure, and ſo oppreſſed with bodily Weakneſs, that I had not Ability, to undertake the Office of comparing it with the Original. I added my Solicitation to your's, and preſſed *** to reviſe, and, if need be, correct the Manuſcript; and I would beg of you, my dear Friend, not to be haſty in publiſhing. In this Affair, I am for following the Example of *Fabius*, Cunctando *reſtituit rem*.

If I have not been punctual in anſwering your Letter, aſcribe it to the uſual, which is indeed the true Cauſe: I mean, to a Failure of Strength, and Languor of Spirits, which both diſincline and diſqualify me for every

every Thing. The Winter has made me a Priſoner. I have not been any farther than the Church theſe two Months. May you and all the Miniſters of the bleſſed Jeſus, be anointed with the Holy Ghoſt and with Power! May you, in Imitation of our divine Maſter, go about doing much ſpiritual Good, and ſhedding abroad the Savour of his moſt precious Name. Oh! that I had Strength! I would then pray earneſtly that I might go and do likewiſe.

Since it is repreſented, that I have engaged to preface the Tranſlation of *Zimmermannus de Eminentiâ Cognitionis Chriſti*, I will not baulk the Expectations of my valued Friend, though I aſſure you I ſhall addreſs myſelf to it with ſome Trepidation: Senſible that it will carry too aſſuming an Air, and ſeem as though, from being an obliged Author, I ſhould take upon me to act as Dictator, and direct the Public in their Choice of Books.

Your's affectionately, *&c.*

LETTER LXI.

His Method of catechizing.

My dear Friend,

I Received your Letter; am ſorry to hear you have been ill; heartily wiſh you a Re-eſtabliſhment of your Health; and ſhall be glad, when it ſuits your Inclination and Conveniency, to ſee you at *Weſton-Favell.*

I am glad you are beginning to catechize your Children. I hope you will be enabled to feed Chriſt's Lambs, and diſpenſe to them the Milk of the Word, as they may be able to bear it.—Indeed you apply to a wrong

wrong Perſon for Advice. I make ſome Efforts it is true, to diſcharge this Duty, but not to my own Satisfaction; and great will be the Glory of divine Grace, if it is to the Edification of my People.—My Time for catechizing is during the Summer; when the Days are long, and the Weather is warm. But, I think, you do right to conform to the uſual Cuſtom of catechizing in Lent.

My Method is to aſk eaſy Queſtions, and teach the Children very ſhort and eaſy Anſwers.—The Lord's Prayer was the laſt Subject of our Explanation.—In ſome ſuch Manner I proceeded:—Why is this Prayer called the Lord's Prayer? Becauſe our Lord Jeſus Chriſt taught it us.—Why is Chriſt called our Lord? Becauſe he bought us with his Blood.—Why does he teach us to call God Father? That we may go to *him*, as Children to a Father.—How do Children go to a Father? With Faith, not doubting but he will give them what they want.—Why our Father in Heaven? That we may pray to him with Reverence.—What is meant by God's Name? God himſelf and all his Perfections.—What by hallowed? That he may be honoured and glorified.—How is God to be honoured? In our Hearts, with our Tongues, and by our Lives, *&c. &c.*

On each Queſtion I endeavour to comprehend, not all that may be ſaid, but that only, which may be moſt level to their Capacities, and is moſt neceſſary for them to know.—The Anſwer to each Queſtion I explain in the moſt familiar Manner poſſible; ſuch a Manner, as a polite Hearer might perhaps treat with the moſt ſovereign Contempt. Little Similies I uſe that are quite low, fetched *non ex Academia, ſed è Trivio.*—In every Explanation I would be ſhort, but repeat it again and again. Tautology, in this Caſe, is the true Propriety

priety of ſpeaking. And to our little Auditors, the *Crambe repetita* will be better than all the Graces of Eloquence.

I propoſe to explain to them principally the Creed, the Lord's Prayer, and the Commandments: What relates to the two Sacraments, at preſent, I do not attempt to ſet before them: Let them firſt have ſome tolerable Notion of the former.—I fancy, you had better proceed in the ſame Method. If I know your Sentiments *about Baptiſm* aright, with which our Catechiſm begins, I ſhould apprehend, it would be moſt prudent to go immediately to the *great Fundamentals*. —However, pray to the Lord, whoſe Work you work; and he who is all-wiſe will direct you, he who is all-powerful will proſper you.—Pray give my very affectionate Compliments to * * *: Through the everlaſting Righteouſneſs of our Redeemer, I hope to meet them in the World of Glory; and there, He that is feeble, will be as *David*.

Your's ſincerely, *&c.*

LETTER LXII.

The Application of Salvation the Work of the divine Spirit.

Weſton-Favell, May 27, 1750.

Dear Siſter;

THE Country is now in its Perfection. Every Buſh a Noſegay, all the Ground a Piece of Embroidery; on each Tree the Voice of Melody, in every Grove a Concert of warbling Muſic. The Air

is enriched with native Perfumes, and the whole Creation ſeems to ſmile. Such a pleaſing, improving Change has taken Place; becauſe, as the *Pſalmiſt* expreſſes it, God has ſent forth his Spirit, and renewed the Face of the Earth.—Such a refining Change takes Place in Mankind, when God is pleaſed to ſend his *holy Spirit* into the Heart. Let us therefore humbly, and earneſtly ſeek the Influences of this *divine Spirit*. All our Sufficiency is from this divine Spirit, dwelling in our Hearts, and working in us both to *will*, and to *do*. Without *his* Aids, we are nothing, we have nothing, we can do nothing.—Would we believe in Chriſt, to the ſaving of our Souls? We muſt receive Power from on High, and be enabled by this divine Spirit; for no Man can ſay, that Jeſus is the Lord, or exerciſe true Faith on his Merits, but by the Holy Ghoſt.—Would we be made like unto Chriſt? It can be done only by this divine Spirit. "We are tranſformed into the ſame Image," ſays the Apoſtle, "not by any Ability of our own, but by the Spirit of the Lord."—Would we be ſet on the right Hand of our Judge at the laſt Day? This is the Mark that will diſtinguiſh us from the Reprobates, and number us with his faithful People. For unleſs a Man, unleſs a Woman, have the Spirit of Chriſt, they are none of his.—But, ſince we infinitely need this enlightening and ſanctifying Spirit, is the God of Heaven equally willing to give it? He is; indeed he is. To obtain this Gift for us Sinners, his own Son bled to Death on the Croſs. That we may be made Partakers of this Gift, he intercedeth at the right Hand of his Father: And he has paſſed his Word, he has given us a ſolemn Promiſe, that if we aſk we ſhall receive it. See, remember, and often plead in Prayer, *Luke* xi. 13. If ye then, being Evil, know how to give good Gifts unto

your

your Children, how much more ſhall your heavenly Father give the *Holy Spirit* to them, who *aſk* Him?

From your affectionate Brother, *&c.*

LETTER LXIII.

On Diligence and Activity in the Chriſtian Miniſtry.

June 28, 1750.

My dear Friend,

IF you chide, I muſt accuſe. Pray where was your Warrant, where your Commiſſion, to impreſs me into this Journey? However, as becomes a good Chriſtian, I forgive you and your Accomplice * * *.

At St. *Alban*'s I was weary, and diſpirited; was loth, could not prevail on myſelf to deſire Doctor *Cotton*'s Company at the Inn, and was not able to crawl to his Houſe. Believe me, I ſincerely honour, and cordially love, the worthy Doctor. Though I am naturally ſhy, I ſhould want no Solicitations to wait on ſo very ingenious and improving a Friend; a Pleaſure I promiſe myſelf, if Providence brings me back alive.—We got to *London* about three o'Clock on *Saturday*. I took up my Lodgings, not at my Brother's after the Fleſh, but with the Brother of my Heart. On *Sunday* he preached with his uſual Fervour, and adminiſtered the Sacrament to a great Number of very ſerious Communicants.—He delights in the Work of the Miniſtry, and embraces every Opportunity of preaching the everlaſting Goſpel. He is, indeed, in Labours more abundant. Dear Sir, what a Pattern of Zeal, and miniſterial Fidelity, is our excellent Friend! And God rewards

him with Joy unſpeakable. God alſo fulfils to him, in a remarkable Manner, his gracious Promiſe, "They that honour *me*, I will honour." This Day he was moſt reſpectfully entertained at the Houſes of two Noblemen. What a moſt exalted Satisfaction muſt he enjoy in attending theſe great Perſonages, not to cringe for Favours, but to lay upon them an everlaſting Obligation; not to aſk their Intereſts at Court, but to be the Miniſter of their Reconciliation to the King of Kings!—Thus far was wrote on *Sunday* Night; but was hindered from finiſhing ſoon enough for the Poſt. ——*Monday* Morning.—Yeſterday our indefatigable Friend renewed his Labour of Love, and with ſuch Aſſiduity, that I had not Spirits to attend, what he had Strength to execute. He preached to a crouded Audience, and yet Multitudes went away for Want of Room. In the Midſt of this Audience, was a Clergyman in his canonical Dreſs; a Stranger; his Name I could not learn; he behaved with exemplary Serioufneſs, and expreſſed much Satisfaction.—One Day laſt Week I was moſt agreeably ſurprized. Drinking Tea at a Friend's Houſe, a Perſon knocked at the Door: The Servant brought Word that it was a Stranger, who deſired to ſpeak with Mr. *Hervey*. And who do you think it was? One whom I tenderly love, but never expected to ſee again: It was the accompliſhed and amiable Mr. * * *. We took ſweet Counſel together at *Gaius* mine Hoſt's, and wiſhed one another a happy Meeting in the World of Glory.—My Fellow-traveller ſaw your Letter, and bid me tell you, that if you are chained to the Oar, the Chains are of your own making. —Dear Sir, preach the glorious Goſpel. Be an Ambaſſador of the moſt high God. Devote yourſelf to this moſt important, moſt noble Service, and your divine Maſter, I hope, will furniſh you with Employ, and open a Door for your Uſefulneſs. The Fruit of ſuch

Labours

Labours will abide, and our Friend is a Proof, in what Peace, in what Joy, they are ſown.—My animal Nature is ſo very, very feeble, that I find no Benefit from the Change of Air, nor from the Enjoyment of the moſt pleaſing Society.

Ever your's, *&c.*

LETTER LXIV.

On the laudable Strife of a Chriſtian.

London, Sept. 4, 1750.

Dear Sir,

OUR dear Friend * * is much engaged in making Intereſt to ſucceed the Miniſter of * *, who, though not ſtone dead, is ill enough to alarm the Hopes of neighbouring Preachers. Oh! that we may every one contend who ſhall bring moſt Glory to the crucified King of Heaven, and love moſt ardently his all-gracious and infinitely amiable Majeſty! A Strife this, which will not foment, but deſtroy malignant Paſſions; in which Strife, Angels will be our Competitors; Honour and Joy, the everlaſting Prize.

I wiſh our dear Friend *H*—— the rich Anointings of God's Spirit in compoſing, and the powerful Preſence of God's Spirit in delivering, his Infirmary-Sermon. My moſt cordial Love is ever his, and ever your's.

Thank you I do ſincerely, for your Prayers to God in my Behalf; and Oh! how ſhall I thank ſufficiently him, who procured Acceſs for us through his Blood! We often remember you, and wiſh and pray, that you may be a burning and a ſhining Light in your Generation.

Dear Friend, adieu.

LETTER LXV.

On various Subjects.

Sept. 11, 1750.

My dear Friend,

I Received your laſt Favour. It was without Date, but very welcome.—We have loſt our zealous Friend, for ſeveral Days. He has been diſplaying the Banner of the Goſpel at * *, and gathering together the diſperſed of *Iſrael*. We admire the Hero that wins Battles, takes Towns, and leaves Trophies of his Victories in every Place. But where will all ſuch Toils, and the very Remembrance of them be, when the Monuments of his Labours endure for ever in Heaven?

Thanks for your Subſcription: I have procured more of another Friend. I ſhall ſoon be a poor Man, as there are here ſo many neceſſitous Objects. And who can bear to be in Affluence, while ſo many Fellow-creatures are in deplorable Want? Eſpecially, if we remember *him*, who, though he was rich, for our Sake became poor; and had not where, (Oh! marvellous, marvellous Abaſement!) had not where to lay his Head.

This Night dear Mr. * * is with us; returned from his Expedition, full of Life, and rich with Spoils: Spoils won from the Kingdom of Darkneſs, and conſecrated to the Captain of our Salvation.—I have been prevailed on to ſit for my Picture. If ever Portrait was the Shadow of a Shadow, mine is ſuch. Oh! that I may be renewed after the amiable Image of the bleſſed Jeſus, and when I awake up after his Likeneſs, I ſhall be ſatisfied with it! This Wiſh is breathed in a Language, to me unuſual. I generally comprehend my dear Friend in ſuch Petitions, and make his eternal Intereſts inſepa-

rable

rable from my own.—On *Sunday* I heard the admired Mr. * *. His Text was *Rom.* v. 1. His Doctrine Evangelical. The Faith which purifies the Heart, and works by Love; the imputed Righteouſneſs of Jeſus Chriſt, comprehending both his active and paſſive Obedience; the Operation of the bleſſed Spirit, in producing this ſound and lively Faith; were the Subſtance of his Diſcourſe.—I commit you, my dear Friend, to the tender Mercies of our God, and the powerful Word of his Grace; remaining

Inviolably your's, *&c.*

LETTER LXVI.

On Chriſtian Converſation.

London, October 23, 1750.

My dear Friend,

AS your Stay in Town was ſo ſhort, we could not expect to ſee you. On *Sunday* Afternoon your old Acquaintance Mr. * * called upon me, ſat about an Hour, enquired after you, and talked as became the Chriſtian Character, and the ſacred Day. The Converſation was perfectly pleaſing; but the Subjects, whether we were led to them by Chance, or directed to them by Providence, were peculiarly noble and important. "I know that my Redeemer liveth," *&c. Job* xix. "Behold my Servant ſhall deal prudently," *&c. Iſa.* lii.—We expect to ſee our dear Friend * *, in a little Time. Oh! that we may meet each other, and daily converſe in the Fulneſs of the Bleſſings of the Goſpel of Peace!—I ſay no more about poor Mrs. * *;

perhaps, my Concern for her, may be uncommonly tender, becauſe there have few Days paſt, ſince I knew her, in which I have not made mention of her Name, in my Prayers for the Afflicted.—May the God of Wiſdom teach you, and the God of Power enable you, to do always ſuch Things as are acceptable in his Sight through Jeſus Chriſt! And may the Father of Compaſſions make her Sorrows bring forth the peaceable fruits of Righteouſneſs, and iſſue in everlaſting Joy!—I hope, the truly valuable Dr. * * and his Family, took Knowledge of you, that you had been with Chriſt. Let us ſtudy, let us labour, to ſpread abroad the Savour of his bleſſed Name; who ſuffered the Vengeance due to all—to all our Sins.—That his Preſence may be with you, and his Love be in you, is the invariable Wiſh, of

Your affectionate, *&c.*

LETTER LXVII.

On the Myſtic Authors, and Chriſtian Union.

London, Nov. 15, 1750.

My dear Friend,

I Have communicated your two Meſſages to * *: He is now with his old Acquaintance at * *. On *Sunday* he preached Morning and Afternoon at *L* * * Church. May his Word prove a Seed of Life and Immortality to the Hearers.—On *Tueſday* he and Mr. * * breakfaſted with us: The Talk turned principally upon the Myſtic Writers. Dr. * * began to warm a little, to hear Mr. * * inveigh pretty ſharply againſt them. But by giving a ſoft Anſwer, and making conſiderable Conceſſions in

6 their

their Behalf, Mr. ** cooled, and qualified all. He ſpoke with remarkable Command of Temper, and, I think, with great Solidity of Judgment. I wiſh it may leſſen our valuable Friend *H*——'s Attachment to thoſe Authors; which, I believe, is immoderate, and, I fear, is pernicious.—I heartily wiſh your Children may recover, and live to be a Comfort to their Father, an Honour to their Religion.—I have received Dr. *D*—'s Remarks; very judicious, and equally faithful. I ſcarce know any Friend, who has ſo true a Taſte, and ſo much Sincerity. *Fiet Ariſtarchus,* is the Character he deſerves.

Yeſterday a ſerious Diſſenter from the Country came to ſee me. God had freed him from a Spirit of Bigotry, and made my Book acceptable to him. Oh! that we may all love one another, and bear with one another; ſo fulfil the Law, and follow the Example of Chriſt. In the *New Jeruſalem,* that City of the living God, all our little Differences of Opinion, as well as all the Remainders of Corruption, will fall off. In the Light of God's Countenance, we ſhall ſee the Truth clearly, and enjoy the Life, the Life of Heaven and Eternity, perfectly. Oh! that we may love that amiable and adorable Being every Day, every Hour more and more; who, though the King immortal, and inviſible, gave his own Son to bleed and die for Worms, for Rebels; for you, my dear Friend, and for your unworthy, but

Truly affectionate, *&c.*

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LETTER LXVIII.

On his Picture, and the Death of a Friend.

November 20, 1750.

My dear Friend,

PRESENT my very grateful Acknowledgments to our obliging Friend Mr. **. I rejoice in his Lines, as they are a Pledge of his Affection and Friendſhip; but I really am under Apprehenſions from them, as they are to be a public Encomium on my Character, leſt they ſhould make me think more highly of myſelf than I ought to think. Oh! may the high and lofty One, who inhabits Eternity, and dwells with the humble Heart, vouchſafe to defend me from all the Inſinuations of Pride. To be ſure, this is a trying Occaſion; for *laudari à laudatis*, is no common Honour.—I would beg Leave to poſtpone the Publication of the Verſes, till the Mezzotinto Plate is finiſhed, and the Print ready to be ſold. Becauſe, if ſuch a Recommendation appears at ſuch a Juncture, I am perſuaded, it will cauſe a Demand for the Picture, and further its Sale. Good Heavens! who would ever have thought that ſo mean a Name, and ſo obſcure a Perſon, ſhould appear in the World with ſuch an Air of Significancy? Oh! that it may be for the Glory of that ever bleſſed and adorable Being, who manifeſts his tranſcendent Excellency moſt chiefly in ſhewing Mercy.—When you heard of Mr. **'s Death, did you not immediately think of the Prophet's Declaration? "All Fleſh is Graſs, and all the Godlineſs thereof, as the Flower of the Field." Did you not alſo ardently deſire, and reſolve to ſeek for, an aſſured Intereſt in the Promiſes of that Word, which endureth for ever? May the God of Grace ſeal thoſe

Promiſes to our Hearts, by his bleſſed Spirit; and witneſs with our Spirits, that we are the Objects of his Love, and Heirs of his Kingdom! Then we may defy Death, and boldly bid the King of Terrors do his worſt. —Mr. * * is making an Excurſion to ——, and ——. May the Lord God of Hoſts go forth with his Servant, and make him terrible to the infernal Enemy, as an Army with Banners; welcome to poor Sinners, as the refreſhing Dews after parching Heat.—How my Soul longs to be employed in the ſame ſacred, bleſſed Cauſe! Does not your's alſo throb with the ſame Deſires? — I can no more. Supper waits for me. Adieu. All ſpiritual Bleſſings be multiplied upon

You, and ever your's, *&c.*

LETTER LXIX.

On Aſſurance.

December 8, 1750.

My dear Friend,

WHY do you ſay *Zimmerman's Knowledge of Chriſt* is too comfortable for you? The Comfort of Chriſtianity is the ſweet Allurement to draw us to Heaven, and the powerful Inſtrument to fit us for Heaven. If our Affections are attached to the World, the Comfort of Chriſtianity is ordained, to wean us from its Vanities, and win us to God. If we have ſinned, the Love of the Lord Jeſus Chriſt is the moſt ſovereign Means of wounding our Hearts, and bringing us to Repentance. When *Nathan* ſaid unto *David*, "The Lord hath put away thy Sin, thou ſhalt not die;" then it is ſuppoſed, he penned the thirty-ſecond *Pſalm*, and

and poured out his Soul in unreſerved Confeſſion. When the bleſſed Jeſus turned, and looked upon *Peter*, then his Conſcience ſmote him deep; then he went out, and wept bitterly. And how did his dear Maſter look? Was it a reſentful, upbraiding, menacing Glance? Quite the reverſe. Is this your promiſed Fidelity? this your Kindneſs for your Friend? Ah! *Peter! Peter!* I feel more from your Perfidy, than from all the Inſults of my Enemies. But I know your Weakneſs, and I am going to die for your Guilt. Willingly, willingly, I lay down my Life, that this Sin may never be laid to your Charge. Such was the Language of that gracious Look. I do not wonder that it fetched a Flood of Tears from his Eyes. I find it impoſſible to refrain, on the bare Meditation on it. Oh! that the adorable Redeemer may manifeſt his all-forgiving Goodneſs in our Souls, and ſure it will overcome our moſt ſtubborn Corruptions. What can withſtand ſuch heavenly Love? —I know * *; and think you have a peculiar Privilege in having Opportunity and Ability to ſuccour ſo ſincere a Chriſtian. He will more than repay you with his Prayers. Whatſoever you do for him, I am perſuaded, will be done unto Chriſt. And who can do enough for *Him*, who deſpiſed the Shame, and endured the Croſs for us?—Your Writing-Paper came ſafe, and I would have returned it to the Stationer as too coarſe, but has, ſince its Arrival, been ſeized; ſeized in the King's Name, by one of the King's Officers. Pray, have you taken Care to pay Duty? Have you not been deficient in ſome Inſtance or other? Oh! ſaid *Gaius* my Hoſt, when he heard of its coming back, it is good enough for *me*; it will juſt ſuit my Purpoſe; I wanted ſuch a Supply:—So it is in his Hands, to be employed in the Service of a great King; whoſe Name you can gueſs; whoſe Goodneſs you have experienced; and for whoſe Honour, I hope, we ſhall all be very zealous. What

ſay

ſay you? Will you turn the Forfeiture into a free Gift, by ſending your full Conſent to the Deed?—Our dear Friend has been viſited with a Fever; attended by the Doctor every Day this Week: But, bleſſed be God, is, we truſt, upon the Eve of a thorough Recovery. He talks of preaching To-morrow; but I ſhall uſe my utmoſt Intereſt to diſſuade him. Let him deſiſt for a-while, that he may perſiſt for a long Seaſon.—We have but a ſmall Share of * *'s Company. Oh! that we may meet where we ſhall part no more, ſin no more.—Adieu!

Ever your's, &c.

LETTER LXX.

The Comforts of the Goſpel Motives to Holineſs.

Dec. 20, 1750.

My very dear Friend,

YOUR Letter found me, after a conſiderable Delay in its Paſſage,—where do you think? Where I never expected to go any more;—found me at *London!* From whence I write this, and return you my ſincereſt Thanks.—Prevailed on by the repeated Importunity of my Friends, I came by eaſy Stages to Town, in order to try whether Change of Air may be of any Service to my decayed Conſtitution; for my worthy Phyſician, Dr. *Stonhouſe* has declared, that nothing, which he can preſcribe, is likely to adminiſter any Relief.

I have Reaſon to be convinced, from the Accounts which your Letter brings, and from the Reports which I receive in this Place, that "here we have no continuing City." Thanks, everlaſting Thanks to the divine Goodneſs, which has prepared for us a *Manſion*,

"not

" not made with Hands, eternal in the Heavens." A *Manſion*, " whoſe Builder, whoſe Maker, and whoſe Glory is God."—Not only the Diſappointment, but even the Acquiſition of our Deſires, beſpeaks the Emptineſs of the World. But what a complete Felicity, what an all-ſatisfying Portion, will the Enjoyment of God be! When I awake up after thy Likeneſs, (and am admitted to ſtand in thy beatific Preſence) I ſhall be ſatisfied with it.

I pitied as I read poor Miſs * *'s Caſe. There cannot be a keener Diſtreſs, than a Conſcience, that is awakened, and a Heart, that deſponds. " The Spirit of a Man," ſays *Solomon*, " will ſuſtain his other Infirmities, but a wounded Spirit who can bear?" A wounded Spirit was the bittereſt Ingredient, even in the Cup of our Lord's exquiſitely ſevere Sufferings. He that bore the racking Tortures of Crucifixion, without a Complaint, cried lamentably, wept Blood, when the Arrows of the Almighty were within him. Then his Soul was ſorrowful, exceeding ſorrowful, ſorrowful even unto Death. This Dejection of our adored Maſter ſhould be our Conſolation; his Agonies are our Eaſe; he was deeply ſorrowful, that we might be always rejoicing. To believe, that he " was wounded for our Sins, and bruiſed for our Iniquities;" that he was deſtitute, afflicted, tormented for our Sake; that by his vicarious, and moſt meritorious Obedience unto Death, he has obtained everlaſting Redemption for us,—firmly to believe this, is not Arrogance, is not Preſumption, but our bounden Duty, as well as our ineſtimable Privilege. " This is his Command," ſays St. *John*, " that we believe on the Name of his Son Jeſus Chriſt." Never, never was any Command more gracious, or more worthy to be written on the Tables of our Hearts. Let us not, my dear Mr. * *, by indulging Unbelief—O! let us not diſhonour the boundleſs Mercy, and the inviolable Fidelity of God!

God; let us not depreciate the infinite Merits, and all-prevailing Interceſſion of our bleſſed Mediator. But ſay with the lively Poet, Dr. *Watts*, in his Hymns,

O! for a ſtrong, a laſting Faith,
To credit what th' Almighty ſaith!
T' embrace the Promiſe of his Son,
And call the Joys of Heav'n our own!

HYMN LX. BOOK II.

You enquire about my new Work, intended for the Preſs. It is a great Uncertainty, whether my languid Spirits, and enfeebled Conſtitution, will permit me to execute my Deſign. It is a Pleaſure, however, to hear, that I am ſometimes admitted to converſe with you by my Book. May the divine Spirit accompany every ſuch Converſation; and teach our Souls to glow with Gratitude to that tranſcendently great and gracious Being, who ſtretched out the Heavens, and laid the Foundations of the Earth; who ſtretched out his Arms on the curſed Tree, and laid the Foundation of our Happineſs in his own Blood.—Pleaſe to preſent my moſt reſpectful Compliments to Mrs. * *, your worthy Neighbour Mr. * *, and his Nieces. Give me Leave, inſtead of wiſhing you a merry *Chriſtmas*, to wiſh *them*, and *you* all that Joy, which the holy Prophet felt, when, in an Extaſy of Delight, he cried out, "To us a Child is born! to us a Son is given!" All the Glories of Heaven unite in his wonderful Perſon; all the Bleſſings of Time and Eternity are the Fruit of his precious Incarnation.—Adieu, my dear Sir, and ceaſe not to pray for

Your ever affectionate, *&c.*

LET-

LETTER LXXI.

A faithful Minister to be encouraged.

London, Dec. 22, 1750.

My dear Friend,

BE so kind as to let your Servant look out for some Person of *Collingtree*, and deliver to him the enclosed Letter. He will probably find some such Person on *Monday* at * *; and I would have the Letter conveyed by *Christmas*, that it may furnish my People with Matter for Conversation at their hospitable Meetings. —Our excellent Friend follows the Advice of the Preacher; whatsoever, of a charitable, or godly Nature, his Hand findeth to do, he does it with his Might; as one deeply convinced that there is no Wisdom nor Device in the Grave, whither we all are hasting. Does not so amiable a Person, such an indefatigable Servant of Christ, such a compassionate Friend to Mankind, does not he deserve Encouragement?

We have just been to hear a very excellent Discourse upon *Zech.* iv. 7. Mr. * *, who made one of the Congregation, sends his Compliments to you, and to Dr. * *, which, when you present, be pleased to add mine.—Who do you think I lately drank Tea with? The two Ladies, before whom you put me so extremely to the Blush. May neither they nor I be put to everlasting Shame and Confusion! I did what was in my Power to prevent it, by recommending that adorable Saviour to their Affections, in whom, whosoever believeth shall not be ashamed. They commissioned me to transmit their Compliments to you.—You have Thanks and Prayers (the Reward which a Prophet gives)

gives) for the Writing-Paper.—What Account can you give us of Lady **'s Health? Never, never, will the Phyſician's Skill be employed for the lengthening of a more valuable Life. May Almighty Goodneſs bleſs thoſe Preſcriptions, and command her Conſtitution, and our Zeal αναθαλλειν, to ſprout out afreſh, to revive.

Ever your's, &c.

LETTER LXXII.

The Neceſſity of Chriſtian Patience.

Dec. 29, 1750.

My dear Friend,

THIS Time laſt Week, I took Pen in Hand to beg; now I ſhould be ungrateful, if I did not reſume it, in Order to return my Thanks, which I do moſt ſincerely, in my own Name, and on the Behalf of my excellent Hoſt. He is now engaged in Company, and cannot poſſibly ſteal a Quarter of an Hour to make his Acknowledgments.—The Limner has been with me twice, and is to give the finiſhing Touches on *Monday*. How ſlowly, and how patiently, theſe Artiſts advance! a Pattern for us. So may we have the Image of the amiable Jeſus gradually inſtamped on our Hearts, till Death gives the finiſhing Stroke, and makes us completely like our Beloved. In the mean Time we have Need of Patience: Patience muſt be exerciſed towards ourſelves; and God, the bleſſed God, is unſpeakably patient towards us all.—Mr. * * is willing to undertake the Tranſlation of *Zimmerman de Cognitione Chriſti*. I would have it thrown into the Form of a Dialogue:—

Why do you entertain ſuch harſh Thoughts of the deareſt, moſt benign, and gracious of all Beings? I can no more.

Ever your's, &c.

LETTER LXXIII.

On preſenting his Meditations.

Dear Sir,

I Return you Thanks for the Peruſal of your Pamphlets. Be pleaſed to accept the two little Volumes, which accompany your other Books, as an Expreſſion of my Gratitude to your Pen, and ſincere Affection to your Perſon. May I requeſt the Favour of you, good Sir, ſometimes to implore the Bleſſing of a gracious God upon the Author, and his weak Attempts; that the one may walk ſuitably to his holy Profeſſion, and high Calling; that the other may pleaſe the Reader for his Good to Edification.—This will be a ſingular Favour, and ſhall be readily returned by,

Reverend Sir,

Your affectionate Friend,

and humble Servant, &c.

LET-

LETTER LXXIV.

On various Subjects.

London, Dec. 24, 1750.

Dear Mr. Nixon,

I AM ashamed to see so obliging a Letter, from so valuable a Friend, lie so long unanswered. I delayed my grateful Acknowledgments to you on this Subject, till I could see what would be the Issue of our Design.—As you propose to recommend my Picture, by your ingenious Verses, I should rather chuse to have them inserted (with your Permission) in the Magazine, and public Papers, than to have them affixed to the Copper-Plate:—This Practice, though once customary, is now, I believe, seldom used; and for me to revive it, when it does me such distinguished Credit, would be too vain-glorious; otherwise, I assure you, dear Sir, I should be glad to have a Memorial of our Friendship engraved on Brass, or a more durable Metal. And give me Leave to declare, that though I was exceedingly pleased with the Character you gave of my Book, in your excellent * Anniversary Sermon, yet I was much more delighted with your acknowledging me as your Friend, and suffering it to be known, that I have a Share in your Affection.

I propose to make a long Stay in Town, and shall promise myself the Pleasure of your Company at my Brother's.—Have you ever met with a little Poem, entitled *Sunday Thoughts?* The Author, Mr. *Moses Browne*, is a very worthy Man, and the Poem not

* See the worthy and ingenious Mr. *Nixon*'s Sermon, preached before the Governors of the Infirmary at *Northampton*.

beneath your Regard.—Shall I wiſh my worthy Friend a *merry Chriſtmas?* This Compliment will be paid you by Multitudes. Rather let *me* wiſh, that *Chriſt Jeſus*, the ever bleſſed *Immanuel*, may be formed in *both* our Hearts! Renewed after his amiable and divine Image, may you ſee many revolving happy new Years *below*, and at laſt have an abundant Entrance into the *New Jeruſalem*, which is *above*.—Breathing *ſuch* Wiſhes, I remain,

Dear Sir,

Your much obliged, and

very affectionate Friend, *&c.*

LETTER LXXV.

On the Divine Mercy, as a Remedy againſt Deſpondency.

London, Feb. 5, 1751.

Dear Mrs. ——

I Received your valuable Letter, and thank you for it. —I am exceeding glad, and bleſs the unſpeakable Goodneſs of God, if he has made my poor Miniſtry, in any Degree, ſerviceable, or comfortable to your Soul. I accompany my former Labours (if ſuch extremely feeble Attempts may be called Labours) with my repeated Prayers, and bear my little Flock on my ſupplicating, and affectionate Heart, all the Day long. O! that the gracious God may fulfil in them all the good Pleaſure of his Will, and the Work of Faith with Power!

I rejoice to find, that you know the Truth: May you know it more and more; be eſtabliſhed in it, and experience the Efficacy of it.—May the Truth make you free!

free! free from the Prevalence of Unbelief, the Dominion of Sin, and the Oppreſſion of Sorrow!—Give, give—Glory to God for opening the Eyes of your Mind, and bringing you to the Riches of Chriſt. Take to yourſelf the Comfort of this ineſtimable Bleſſing, and by no Means reject your own Mercy.—Pray do not harbour hard Thoughts concerning the bleſſed God, nor cheriſh deſponding Apprehenſions concerning yourſelf, though always frail, and in every Reſpect imperfect.—The great and good Father of our Spirits, knows whereof we are made; he remembers that we are but Duſt; and will not be extreme to mark what is done amiſs. Extreme to mark! ſo far from it, that to thoſe who ſeek him in Sincerity, ſeek him through his dear Son, he is tender and compaſſionate beyond all Imagination. "As a Father pitieth his own Children, ſo is the Lord merciful unto them that fear him," *Pſal.* ciii. 13. "And as a Mother comforteth her Son, ſo will the Lord thy God comfort thee," *Iſai.* lxvi. 13. "Since we want loving Kindneſs and Mercy to follow us all the Days of our Life, bleſſed, for ever bleſſed, be the God of Heaven, in theſe he delighteth," *Jer.* ix. 24.

Oh! caſt thy Burden upon the Lord, ſays the Holy Spirit. Caſt it upon the Lord Jeſus Chriſt. This is an Art which the Chriſtian ſhould be diligent to learn, and watchful to practiſe. Chriſt is a Saviour, but we neglect to make Uſe of him: We are come to him, but we forget to walk in him.—When Guilt accuſes us, or Guilt overtakes us, inſtantly let us fly to Chriſt, as the *Iſraelites*, when wounded, looked to the brazen Serpent. There, let us ſay, there is the Propitiation for this abominable Sin. For this, and for all my other Iniquities, his Heart was pierced, and his Blood ſpilt. The Vials of Wrath, due to my Provocations, were poured upon that ſpotleſs Victim; and by his Stripes I

am healed.—If our own Obedience is deplorably defective, ſo that we are ſometimes ready to cry out with the Prophet, "My Leanneſs! my Leanneſs! Woe is me;" let us turn our Thoughts to the great Mediator's Righteouſneſs; this is conſummate and divine; this was wrought out for us; this is imputed to us; in this all the Seed of *Iſrael* ſhall be juſtified, and in this ſhould they glory.—If your Prayers are dull and languid, remember the Interceſſion of Chriſt. He ever appears in the Preſence of God for you; and how can your Cauſe miſcarry, which has ſuch an Advocate? If the poor Widow was heard, even by the unjuſt Judge; ſhall not the dearly beloved Son of God prevail, when he makes Interceſſion to a moſt gracious Father? A Father, who loves both him and his People.—If you want Repentance, want Faith, want Holineſs, Chriſt is exalted to be both a Prince and a Saviour, and to give all theſe deſirable Bleſſings. "He is aſcended up on High, has led Captivity captive, and received Gifts," ſpiritual Gifts for Men, yea, even for his Enemies, for the Rebellious. It is his Office to beſtow theſe precious Graces on poor Sinners; and he is as ready to execute this Office, as the Mother is ready to adminiſter the Breaſt to a ſucking Child.—Do you read the Scriptures? Still keep Chriſt in View. When dreadful Threatenings occur, ſay, theſe I deſerved; but Chriſt has bore them in my Stead. When rich Promiſes are made, ſay, of theſe I am unworthy; but my Redeemer's Worthineſs is my Plea; he has purchaſed them for me by his Merits. All the Promiſes of God are Yea and Amen (ſure and certain to the believing Soul) in Chriſt Jeſus.

To make ſuch a perpetual Application of Chriſt, is to eat his Fleſh, and drink his Blood. Thus may you, may I, may all my dear People, be enabled to paſs the Time of our ſojourning here below! Deriving our whole

whole ſpiritual Life, our Pardon and Sanctification, our Hope, and our Joy, from that inexhauſtible Fountain of all Good.—Though I am not with you in Perſon, I am often with you in Spirit; and daily commit you to the great Shepherd and Biſhop of Souls; who is ten thouſand, thouſand Times more condeſcending, compaſſionate and faithful than

Your truly affectionate Friend, *&c.*

LETTER LXXVI.

On cleaving to Chriſt.

Dear ——,

I Received your kind Letter; and am glad to find, that you and Mrs. * *, and Mrs. * *, often meet together, and like the People mentioned by the Prophet, ſpeak one to another of the Things of God. Oh! let us exhort one another to Faith, to Love, and to good Works; and ſo much the more, as we ſee the Day, the Day of eternal Judgment approaching. Ere long we ſhall hear the Shout of the Archangel, and the Trump of God. Oh! let us imitate the wiſe Virgins, and get Oil in our Lamps, true Grace in our Hearts; that we may be prepared for our Lord's ſecond Coming; and not dread, but love his appearing.

My Departure from *Northampton* was ſudden and unexpected. Could I have ſeen my People, and given them my parting Advice, it ſhould have been in the Words of that good Man *Barnabas*, who exhorted all the Diſciples, that "with Purpoſe of Heart they would cleave unto the Lord."

Cleave, my dear Friends, to the Lord Jesus Christ: Cleave to his Word: "Let the Word of Christ dwell in you richly," and be your Meditation all the Day long. Let the Bible, that inestimable Book, be often in your Hands, and its precious Truths be ever in your Thoughts. Thus let us sit, with holy *Mary*, at the Feet of Jesus; and I hope, we shall experience his Word to drop as the Rain, and distil as the Dew.

Cleave to his Merits:—Fly to his divine Blood for Pardon; it is the Fountain opened for Sin, and for Uncleanness. It purges from all Guilt, takes away all Sin; and, blessed be God, it is always open, always free of Access.—Fly to his Righteousness: Let us renounce our own, and rely on his Obedience. What unprofitable Servants are we! how slothful in our whole Life! how imperfect in every Work!—But as for Christ, his Work is perfect; it is complete, and infinitely meritorious. In *this* shall all the Seed of *Israel*, all true Believers, be justified, and in *this* shall they glory.

Cleave to his Spirit.—Seek for the divine Spirit; cry mightily to God for the divine Spirit. Let them, that have it, pray, that they may have it more abundantly, and be even filled with the Spirit. This blessed Spirit reveals Christ, strengthens Faith, quickens Love, and purifies the Heart. Christ died to obtain this Spirit for us: He intercedes for us, that we may receive it; and his heavenly Father for his Sake, "has promised to give the holy Spirit to those, who ask it." He has promised (Oh! glorious Privilege) to give it more readily than a Parent gives Bread to a hungry Child.

Cleave to his Example:—Study his holy Life; eye his unblameable Conduct; observe his amiable Tempers: Look to this heavenly Pattern, as those, that learn

learn to write, look to their Copy: And God grant, that we *all* beholding with open Face the Glory of the Lord, may be changed into the ſame Image, from Glory to Glory, even by the Spirit of the Lord!

Thus let us cleave to Chriſt the Lord:—Cleave with full Purpoſe of Heart, inceſſantly, cloſely, inſeparably. Let us ſay with our Father *Jacob*, "I will not let thee go." Let us imitate the *Syrophœnician* Woman, whom no Diſcouragements could divert from her Purpoſe. Temptations, Difficulties, all the Aſſaults of our Enemy, ſhould make us haſten to the ſtrong Hold, the City of Refuge, and abide in it. And he has promiſed, "I will never leave thee, nor forſake thee." He will gather us with his Arm, and lay us in his Boſom. He will guide us by his Grace, and receive us into his Glory.—There, in thoſe happy, happy Manſions, may we, and many, very many of my dear Flock meet, and never be parted more!—This is the Heart's Deſire, and the daily Prayer of,

Their, and your truly affectionate Friend, &c.

LETTER LXXVII.

Conſolations againſt the Fear of Death.

1751.

Dear ——,

AND are you very weak? Is Sickneſs in the Chamber, and Death at the Door?—Come then, let us both ſit down with Diſſolution and Eternity in View; and encourage one another from the Word, the precious Word of God. I have as much Need of ſuch

ſuch Conſolations as you, my dear Friend, and may, perhaps, have Occaſion to uſe them as ſoon.

What is there formidable in Death, which our ever bleſſed Redeemer has not taken away?—Do the Pangs of Diſſolution alarm us? Should they be ſharp, they cannot be very long; and our exalted Lord, with whom are the Iſſues of Death, knows what dying Agonies mean. He has ſaid in the Multitude of his tender Mercies, "Fear thou not, for I am with thee; be not diſmayed, for I am thy God: I will ſtrengthen thee, yea, I will help thee; yea, I will uphold thee with the right Hand of my Righteouſneſs," (*Iſai.* xli. 10.) This Promiſe authorizes us to ſay boldly, "Yea, though I walk through the Valley of the Shadow of Death, I will fear no Evil; for thou art with me, thy Rod and thy Staff comfort me." *Pſal.* xxiii. 4.

Are we afraid to enter into a ſtrange, inviſible, unknown World?—It is the World, into which our divine Maſter is gone; where he has prepared everlaſting Manſions * for his People, and has appointed his Angels to conduct us thither.—Having ſuch a Convoy, what ſhould we dread? And, going to our eternal Home, where our all-bountiful Redeemer is, why ſhould we be reluctant?

Are we concerned, on Account of what we leave? We leave the worſe, to poſſeſs the better. If we leave our earthly Friends, we ſhall find more loving and lovely Companions. We ſhall be admitted among the innumerable Company of Angels, and to the general Aſſembly and Church of the Firſt-born, that are written in Heaven †.—Do we leave the Ordinances of Religion, which we have attended with great Delight? leave the Word of God, which has been ſweeter to our

* John xiv. 2. Luke xvi. 22. † Heb. xii. 22, 23.

Souls,

Souls, than Honey to our Mouths? We ſhall enter into the Temple, not made with Hands, and join that happy Choir, who reſt not Day nor Night, ſaying, "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come *."—And if our Bible is no more, we ſhall have all, which is promiſed; we ſhall behold all that is deſcribed therein. If we drop the Map of our heavenly *Canaan*, it will be to take Poſſeſſion of its bliſsful Territories. That "City has no need of the Sun, neither of the Moon to ſhine in it; for the Glory of God does lighten it, and the Lamb is the Light thereof †." Oh, my Friend, bleſſed, for ever bleſſed, be the Grace of our God, and the Merits of his Chriſt! We ſhall exchange the ſcanty Stream for the boundleſs Ocean; and if we no longer pick the firſt ripe Grapes, we ſhall gather the copious, the abounding, the never-ending Vintage.

Do we fear the Guilt of our innumerable Sins?—Adored be the inexpreſſible Loving-kindneſs of God our Saviour! our Sins have been puniſhed in the bleſſed Jeſus; the Lord "laid on him the Iniquity of us all ‡." "He his own ſelf bare our Sins, in his own Body on the Tree §." So that "there is no Condemnation to them, that are in Chriſt Jeſus ‖." Oh! that we may be enabled, with the Apoſtle, to make our Boaſt of this Saviour, and to triumph in this Faith! "Who ſhall lay any Thing to the Charge of God's Elect? It is God that juſtifieth, who is *he*, that condemneth? It is Chriſt that died, yea rather is riſen again, who is even at the right Hand of God; who alſo maketh Interceſſion for us."

Is Judgment the Thing that we fear?—To the pardoned Sinner it has nothing terrible. The Lord Jeſus,

* Rev. iv. 8. † Rev. xxi. 23. ‡ Iſai. liii. 6.
§ 1 Pet. ii. 24. ‖ Rom. viii. 1.

who

who keeps his Servants from falling, preſents them alſo faultleſs before the Preſence of his Glory " with exceeding Joy *." Obſerve the comfortable Expreſſions, *preſents faultleſs*,—and *with exceeding Joy*. Juſtly therefore does the Apoſtle reckon it among the *Privileges* of the Chriſtians, that they are come to God, " the Judge of all †:" For the Judge is our Friend, the Judge is our Advocate, the Judge is our Propitiation, the Judge is our Righteouſneſs. And is it not a *Privilege* to come to ſuch a Judge, as will not ſo much as mention our Iniquities to us, but condeſcend to take Notice of our poor unworthy Services; who ſits on the great Tribunal, not to paſs the Sentence of Damnation upon us, but to give us a Reward!—a Reward of free Grace, and of inconceivable Richneſs.

Let me conclude with thoſe charming Words of the evangelical Prophet, " Comfort ye, comfort ye, my People, ſaith your God. Speak you comfortably to *Jeruſalem*, and cry unto her, that her Warfare is accompliſhed, that her Iniquity is pardoned; for her Redeemer, her all-gracious Redeemer, hath received of the Lord's Hand double for all her Sins ‡."—May the God of our Life and Salvation make theſe Scriptures be unto us, as a Staff in the Traveller's Hand, and as a Cordial to the fainting Heart, that we may be ſtrong in the Faith of our Lord Jeſus Chriſt; that we may glorify him *in* Death, and glorify him *for* Death; becauſe Death will introduce us into his immediate Preſence, where we ſhall be ſorrowful no more, ſinful no more, at a Diſtance no more; but be joyful, and be like our Lord; love him with all our Souls, praiſe him to all Eternity.—Let us then be of good Cheer: Soon in our heavenly *Jeruſalem* we ſhall meet again; be-

* Jude, ver. 24. † Heb. xii. 23. ‡ Iſai. xl. 1, 2.

cauſe

cauſe God is faithful, inviolably faithful, and infinitely merciful, who hath promiſed—promiſed to you, and promiſed to

Your affectionate Friend, *&c.*

P. S. My kindeſt Reſpects to Mr. * *, and Mrs. * *: Bid them be of good Courage, and go on their Way rejoicing; for their Redeemer is mighty, his Merits are unſpeakable, and his Love is unchangeable.——My moſt reſpectful Compliments wait upon Mr. * *, and Mrs. * *. What a Pleaſure ſhould I think it, was I able to execute the miniſterial Office, to bring Home to their Parlours the glad Tidings of an all-ſufficient Saviour, as well as to preach them in the Pulpit!—*Polly*, I hope, loves her Bible; may the Word of *Chriſt* dwell in her richly; and may *He* be with your Father and Mother, now they are old and grey-headed.

LETTER LXXVIII.

The Chriſtian's Comfort in the Day of Judgment.

Dear ——,

I Hope, this will find you a little better in your Health: But, if it ſhould find you in a weak and languiſhing Condition, I hope a gracious God will ſanctify what it contains, to the Comfort of your Soul.

Often conſider, if you die, you will leave a World full of Sin; a Condition, full of Frailty, Ignorance, and Miſery; a Body that has long been a heavy Burthen, a ſore Clog, both to your Services, and to your Comforts;

Comforts; and why ſhould any one be greatly unwilling to leave ſuch a State?—If you die, you will go into an unknown World; but the Comfort is, you have a kind and faithful Friend gone thither before; Jeſus Chriſt, your beſt Friend, and the Lover of your Soul, is Lord of that unſeen World. *Joſeph*'s Brethren were not afraid to go down into *Egypt*, when they knew that their dear Brother was Governor of the Country. And ſince your moſt merciful Saviour is Ruler of the inviſible World, be not afraid to leave the Body, and depart thither. It is ſaid, the Spirit of old *Jacob* revived, when he ſaw the Waggons ſent to carry him to his beloved Son: And the poor languiſhing Believer may look upon Death, as the Waggon ſent by Jeſus Chriſt, to bring his Soul Home to Heaven.

But after Death comes Judgment, and this is terrible.—Conſider, who is the Judge. Was the Father, that begat you, was the Mother, that bare you, or the Friend, that is as your own Soul, was any one of theſe to be the Judge, and to paſs the Sentence, you would not be apprehenſive of rigorous Proceedings, you would expect all poſſible Clemency: Mercy, in this Caſe, would rejoice againſt Judgment.—But, to our unſpeakable Comfort, we are informed by the Scriptures, that a glorious Perſon, far more merciful than a Father, far more compaſſionate than a Mother, far more affectionate than a Friend, is to decide our Doom; even the Lord Jeſus Chriſt, who loved us with an everlaſting Love. Who declares, that a Woman may forget her ſucking Child, much ſooner than he forget to be merciful to thoſe, that put their Truſt in him. For thus it is written, "God hath appointed a Day, in which he will judge the World in Righteouſneſs, by that Man, whom he hath ordained, even Jeſus Chriſt." *Acts* xvii. 31.

The

The Judge calls himſelf our Huſband, the Bride-groom of poor believing Souls. And will the Bride-groom deliver to Deſtruction his own Bride, whom he has bought with his Blood, and with whom he has made an everlaſting Covenant? *Iſai.* liv. 5.

The Judge vouchſafes to be our Advocate. And will he condemn thoſe for whom he has long interceded? Will he condemn thoſe for whom he poured out his Prayers when he was on Earth, and on whoſe Behalf he has conſtantly pleaded in the Preſence of God? 1 *John* ii. 1.

The Judge condeſcends to be our Head, and calls the weakeſt Believers his Members. And did ever any one hate his own Body? Did ever any one delight to maim, or take Pleaſure to ruin his own Fleſh, and his Bones? *Col.* i. 18. 1 *Cor.* xii. 27.

The Judge has been our Victim, the Sacrifice for our Sins. And will he conſign thoſe to Damnation, for whom he endured the Agonies of Crucifixion? If he has given himſelf for us, will he not with this Gift freely give us all Things? give us Pardon at that awful Day? give us the Crown of Glory, which fadeth not away? *Heb.* ix. 14, 26.

Farther to confirm your Faith, and eſtabliſh your Hope, it will be proper to conſider, what you have to plead. The proud *Phariſee* made his abſtaining from groſs Iniquities, and his Punctuality in ſome external Performances, his Plea. The blinded *Jews* went about to eſtabliſh their own Righteouſneſs, and depended on this broken Reed for Acceptance.—But we have a ſurer Foundation, whereon to build our comfortable Expectations.

If arraigned on the Foot of Guilt; great Guilt; manifold Guilt; aggravated Guilt; long-contracted Guilt; we have an Atonement to plead, a Sacrifice of unknown

unknown Value, a Propitiation glorious and divine. We have the Blood of the Lamb to plead; Blood that taketh away not one Sin, or a few Sins, or a Multitude of Sins only; but (O delightful Truth!) taketh away all, all, all Sins. Yes, it taketh away all Sins from the Believer, be they ever so numerous; all Sins, be they ever so heinous. 1 *John* i. 7. *Rev.* i. 5.

Should the *Law* take us by the Throat, and make that severe Demand, Pay me, that thou owest.—It is paid, we reply, by our divine Surety. An incarnate God has been obedient in our Stead. In the Lord, the Lord Redeemer have we Righteousness. And can the *Law* insist on a more excellent Satisfaction? Does not this magnify the Law, and make it honourable? "By the Obedience of one (that is Christ) shall many be made righteous." *Isai.* xlv. 24. *Rom.* v. 19.

Should it further be urged, "without Holiness no Man shall see the Lord:"—Is not Holiness the Thing, for which we have longed? It is true, we have not attained to Holiness; spotless and undefiled Holiness; neither could we in the Regions of Temptation, and in a Body of Corruption. But has not our Guilt been our Sorrow, and our indwelling Sin our heaviest Cross? Have we not groaned under our remaining Iniquities, and been burthened with a Sense of our Failings? And are not these Groanings, the First-fruits of the Spirit? Are not these the Work of thy own Grace, blessed Lord? and wilt thou not consummate in Heaven, what thou hast thus begun upon Earth?—Do we not desire Heaven, chiefly because in those blessed Mansions we shall sin no more; we shall offend our God no more; be no more forgetful of a dying Saviour; no more disobedient to the Motions of a sanctifying Spirit? And shall we be disappointed of this Hope?—It cannot, cannot be.—They that hunger and thirst after Righteous-

Righteouſneſs, are not filled, while they abide in the Fleſh; therefore there remaineth the Accompliſhment of this Promiſe, they will aſſuredly awake up after the Likeneſs of their Lord, at the great Reſurrection Day, and in another World, be fully, and everlaſtingly ſatisfied with it.

I muſt now come to a Concluſion:—But I cannot conclude without wiſhing you all Joy and Peace in believing.—Though your Fleſh and your Heart fail, may God be the Strength of your Heart, and your Portion for ever!—I daily, I frequently make Mention of you in my Prayers; and, what is better than all, the dearly Beloved of the Father remembers you now he is in his Kingdom.—

I am,

Your very affectionate Friend, &c.

LETTER LXXIX.

On the Neceſſity of preaching Chriſt.

The following Letter was ſent to the Preacher, by a Cottager in a Country Village; and is here printed, to ſhew how thankfully the Poor receive the preaching of the Goſpel, and to preſerve ſo remarkable, and uſeful a Letter from periſhing.

Reverend Sir,

I Humbly beg your Pardon for preſuming to write to you. Being one of your Hearers, I was very much affected with your good Sermons, having known and experienced the Truth of them, *viz.* That Perſons

muſt be convinced of their *undone* State by NATURE, and brought into a State of *Concern*, or *Self-Condemnation*, before they will ſeek and *earneſtly* deſire the Knowledge of Chriſt crucified.—To one who feels the condemning Power of the LAW, Chriſt is precious.—Such have taſted the Bitterneſs of Sin; for till then, they are alive without the Law, as St. *Paul* ſaith; *Rom.* vii. 9. not ſeeing that the LAW requires *perfect* Obedience, and that THEIRS at the beſt is *very imperfect*.—Hence the *beſt* of us in our carnal State are ſtriving to be juſtified by our own *Works*; yea, though we cannot but know, that we often *break* the Laws of God, *Rom.* iii. 20, and 28.

But then we think, it is true I am a Sinner, and there is none without Sin; thus we preſume upon our ſeeming Obedience, not conſidering how great a CHANGE muſt be wrought upon our Soul by Repentance; and that we muſt be united to Chriſt by Faith, and *partake of his Likeneſs*, without which, Chriſt, as to us, is dead in vain, (*Gal.* ii. 21.) And when the holy Spirit has convinced us of our Miſery by Sin, (*John* xvi. 8.) and Need of Chriſt; then, uſually, we are thinking TO DO ſomething to *purchaſe* an Intereſt in him; not conſidering we muſt be *humble Supplicants* at his Feet, waiting for *every Thing* we want at the Throne of Grace, as Repentance, Pardon, Sanctification, Redemption, as purchaſed by HIM: (Eternal Life is the GIFT of God, *Rom.* vi. 23.)

It is the *humbled* Perſon, who will accept of Chriſt, in all his Offices, not only as a Prieſt to atone for Sin, but alſo as a Prophet to teach, and a King to rule over him, and ſubdue all his Sins.—The Covenant of Grace anſwers all our Wants, there is not only *Mercy* to *pardon*, but alſo *Grace* to *ſanctify*, and renew our Nature. It is the *humbled* Believer, who can ſincerely

ſay,

ſay, " Chriſt is the Power of God unto Salvation," *Rom.* i. 16.

And now I think nothing more needful than for Clergymen to preach as *you* do; for though Chriſtianity is generally profeſſed amongſt us, yet *many* ſeem as unconcerned about theſe Things, as if there were no ſuch Truths in the Goſpel.—This is the Way of preaching, which has ever been moſt effectual to the converting of Sinners; and may the bleſſed Spirit attend the Word preached, " purifying the Hearts of your Hearers by Faith," *Acts* xv. 9.—That the Righteouſneſs of Chriſt accepted, and applied to themſelves, by a lively Faith, may *intitle* them to Heaven; (*Rom.* v. 19.) and that their *ſincere*, though *imperfect* Obedience, may *evidence* their Title to be true and real, is the hearty Deſire of,

Reverend Sir,

Your moſt humble Servant.

To *true Believers*, the LAW is ſet forth as a Rule of *Manners*, not as a Law of *Condemnation*, for " there is no Condemnation to them who are in Chriſt Jeſus." *Rom.* viii. 6. Or, in *other* Words, thoſe who *love* Chriſt, *love* his Commandments, as kind Rules of Life, not obeying (like legal People) with Reluctance, and out of Fear of being puniſhed. There is not, perhaps, a greater, or more important Truth, than that in Proportion as our Faith in the Redeemer, evidenced by our Works, increaſes, ſo our Fear of Death proportionably decreaſes.

LETTER LXXX.

On the Improvement of Time.

London, Jan. 3, 1751.

Dear Sister,

I Have taken my Pen in Hand to write to you, and yet have no News to tranſmit. I have nothing to ſend but my good Wiſhes, and my beſt Advice.

The old Year is gone; and, if we look back, what a Nothing it appears! Departed as a Tale that is told. Thus will our whole Life appear, when our End approaches, and Eternity opens: But Eternity will never expire; Eternity will laſt, World without End. When Millions, unnumbered Millions of Ages are paſſed away, Eternity will only be beginning. And this ſhort Life, this little Span, is the Seed-time of the long, long Eternity. What we ſow in this State, we ſhall reap in the eternal State. Should we not therefore be careful, very careful, to *improve* our Time, and make the beſt Proviſion for an Eternity of Happineſs? Should we not be careful to get Faith in our Lord Jeſus Chriſt; to get the Love of God ſhed abroad in our Hearts; and our Souls renewed according to the amiable Example of our bleſſed Redeemer.—This, and nothing but this, is true Religion. Going to Church, hearing Sermons, and receiving Sacraments, profit us nothing, unleſs they promote theſe deſirable *Ends*.—Fix, dear Siſter, this Truth in your Memory: A true Faith in Chriſt, an unfeigned Love of God, and a real Holineſs of Heart, are the *greateſt Bleſſings* you can deſire. *Without them* we ſhall not, we cannot, enter into the Kingdom of Heaven. *Theſe* you ſhould inceſſantly, you ſhould earneſtly ſeek, through the whole advancing Year; and *theſe* I moſt ſincerely wiſh you, who am

Your very affectionate Brother,

JAMES HERVEY.

LETTER LXXXI.

On Reproof and Humility.

My dear Friend,

I AM glad to find that the beloved Traveller called at your Houſe, and gave you ſo much of his Company. Cold as the Weather was, did not your Heart burn within you? Burn with Zeal and Love for that all-glorious God, whom he (excellent Man!) ſo faithfully ſerves in the Goſpel of his Son.

May Mrs. * * * increaſe in Humility, be more convinced of Guilt, more ſenſible of Depravity! and then ſhe will grow in every other Grace. Proud Minds ſuffer the Curſe, imprecated on the Mountains of *Gilboa*; while humble Souls are like the Vallies ſpread forth by the Rivers; or as a Field which the Lord hath bleſſed.

I think you ſhould not have ſhewn her the free Remark which I made; it was well meant, and ſhe is well diſpoſed, but human Nature is very, very depraved. And perhaps there is no greater Inſtance of it, than our Proneneſs to take Offence at the leaſt diſparaging Hint; nay, ſometimes to fancy ourſelves wronged, if we are not extolled to the Skies. I heartily wiſh, the bleſſed Jeſus may give this young Lady, the Ornament of a meek and humble Spirit. That, being lowly in her own Eyes, ſhe may be exalted by the great God.

I ſee ſo much Indigence, and ſo many diſtreſſed Objects, that I begrudge myſelf all unneceſſary Diſburſements of Money. Who would indulge too much, even in innocent and elegant Amuſements, and thereby leſſen his Ability to relieve, to cheriſh, and comfort the Lord Jeſus, in his afflicted Members?

I wiſh you could have preached at *Collingtree*. My poor People long for the ſincere Milk of the Word. You would have a Congregation, all of them honouring you, moſt of them attentive to you, and many of them edified by you.—It grieves me, it pains me at my very Soul, that I am diſmiſſed or rather cut off, from the honourable and delightful Service of the Miniſtry.—But, to be reſigned, perhaps, is better than to labour; and an adoring Submiſſion for me at leaſt more proper, than a zealous Application. O! may I bow my Head, and dutifully ſtand in the Lot, which the Almighty Sovereign pleaſes to aſſign!

Ever your's, *&c.*

LETTER LXXXII.

On the Divine Mercy.

London, Saturday Night.

My dear Friend,

I Congratulate you on Miſs * * *'s Recovery. Why do you call her * * * ? 'Tis a ſtrong Temptation to Vanity. She muſt be deeply ballaſted with Humility, not to be puffed up at ſuch a Title; which aſſimilates her to one of the moſt lovely and accompliſhed Characters, that ever was deſcribed.

O! that we all may be recovered from that lethargick Indolence, which deadens our Attendance to the one Thing needful!—What a God have we! how immenſely glorious! and how little do we *reverence* him!—What a Saviour! how unutterably gracious! and how little do we *love* him!—What Promiſes! how inviolably faithful! Yet how feeble is our *Affiance* in them!—

What

What a Heaven! how tranſcendently delightful! Yet how languid are our *Deſires* of it!—O! that the bleſſed, bleſſed *Redeemer* may baptize us with the Holy Ghoſt, as with a flaming Fire! to quicken, animate, and kindle into a Glow of Devotion, theſe *benumbed* Souls of ours! —I muſt add no more, only that I am, with great Sincerity, though in great Haſte,

Inviolably your's, *&c.*

LETTER LXXXIII.

On Miniſterial Diſeſteem and Succeſs.

My dear Friend,

I AM ſurpriſed at what you ſay, relating to dear Mr. * * *. What Evil hath he done, or wherein has he offended, that Diſeſteem ſhould be his Lot? Yet what are ſuch Inſtances of Contempt, compared with the Reproaches and Inſults offered to the all-glorious Redeemer? God, I truſt, will *bleſs* his Sermon; and ſo much the more, as it is regarded by ſome People, with an evil Eye. Oh! what a comfortable Conſideration is it, that the Succeſs of our Diſcourſes depends not upon *our own* Ability, which is as nothing; depends not upon the Favour of *Men*, which is very capricious; but depends wholly upon the Influence of that *almighty Spirit*, whoſe Preſence is unlimited, and Power uncontroulable.

My Father had engaged Mr. * * * to ſupply at *Collingtree:* I hope he grows in Grace, and in Knowledge of our Lord and Saviour Jeſus Chriſt.

Adieu! my dear Friend, adieu!

LETTER LXXXIV.

Consolations against Reproach.

London, Feb. 23.

Sir,

MR. * * * and Mr. * * * may have tried, and may repeat their Attempts, to alienate the Affections of my *Collingtree* Hearers. I am under no Concern with regard to myself.—*Fragili cupiens illidere Dentem Offendet solido*—will, I believe, be the Issue of their Endeavours. I am only sorry for the *People*'s sake, that they should squander away their ministerial Talents, and ministerial Labours, to so *poor* a Purpose. Let them be more incessant " in *warning* every Man, and *teaching* every Man, that they may *present* every Man perfect in Christ Jesus."—Thus let them seek to win their Affections; and, I do rejoice, yea and will rejoice, in their Success. Dear Sir, the Way to secure the Love of *others*, is, to *love* them, to *pray* for them, and with a willing Assiduity to set forward their *true* Happiness. This, whenever I was amongst them, my People will confess, I did not cease to do. And the God of Heaven knows, I daily bear them on my Heart, and often recommend them to the tenderest Mercies of our everlasting Father. Never therefore be apprehensive of my losing either their Esteem with regard to my *Conduct*, or their Affection with regard to my *Person*. Oh that their precious *Souls* were as firmly united to *Christ*, as their *favourable Opinion* is secured to *me!*—Well, should Neighbours undermine us, and Friends forsake us, the adorable and all-condescending God is faithful. He changeth not. His Word of Grace endureth for ever. He loves his People with an everlasting Love. And

Oh

Oh what Worms, what Duſt, what mere Nothings, are all Men, are all Creatures, before that infinitely bleſſed Author of all Perfection! What a Senſe had the Pſalmiſt of this weighty Truth, when he poured forth that rapturous Exclamation; "Whom have I in Heaven but thee, and there is none, there is nothing on Earth, that I deſire in compariſon of thee!" May this, my dear Friend, be the continual Language of *your* Heart; and of *his*, who hopes to be both in Time and to Eternity,

affectionately your's, *&c.*

LETTER LXXXV.

Remarks on various Subjects.

Wedneſday Morning, Miles's Lane.

Dear Mr. Nixon,

YOUR obliging Letter found me at my Brother's in *Miles's Lane*, where I propoſe to abide to the End of the Week; and here your entertaining and improving Company would be a Favour, not to myſelf only, but to the whole Family.

I am indebted to your Good-nature, for ſo candidly accepting the ſmall but free Obſervation, made in my laſt. I am going to run myſelf farther in Debt, by propoſing to your Conſideration, what now occurs to my Thoughts.—The encloſed *Queries* I ſubmit entirely to your Judgment, and from your Determination ſhall make no Appeal.

I have read Dr. *Hodges's Elihu* *; and very much admire his *Zeal* for that moſt comfortable Doctrine,

* Dr. *Hodges* was Provoſt of *Oriel College, Oxford.*

the

the Righteouſneſs of our Lord Jeſus Chriſt, imputed to Sinners for their Juſtification. I highly honour alſo his diſtinguiſhed *Veneration* for that incomparably excellent Book, the Bible. Surely, his Works will be a Means of cauſing the Study of thoſe λογια ζωντα to revive. Don't you think, the Style is maſculine, and the Manner enlivened?—As to the *Hutchinſonian* Peculiarities, I don't pretend to be a competent *Judge*, and dare not peremptorily *condemn* them. Yet, they ſeem to be ſo very finely ſpun, and have ſo large an Alloy of Fancy, that I know not how to *admit* them for ſterling Truth.—I am truly concerned to hear of Mr. * *'s and his Lady's Illneſs. Dear Sir, what a fading Flower is *Health*; and what an expiring Vapour is *Life!* May you be an Inſtrument of bringing *Souls* to the Knowledge of the adorable God, and to the Faith of Jeſus Chriſt whom he hath ſent; then they will, in another State of Things, poſſeſs a Vigour that is ſubject to no Decay, and enjoy that Life, which knows no End.

I am, dear Sir, your obliged and

affectionate Friend, *&c.*

P. S. Is "Lively Oracles," an exact Tranſlation of the above-mentioned *Greek* Clauſe?

LET-

LETTER LXXXVI.

On the Evil of Unbelief.

London, March 28, 1751.

My dear Friend,

YOU depend, you ſay, upon my *Promiſe*; and ſee, how readily it is *performed*.—And if you depend on the Execution of a *Promiſe* from a frail, frail Creature; will you not much more expect the Accompliſhment of *Promiſes*, made by that adorable Being, "whoſe Counſels of old are Faithfulneſs and Truth?" Oh that we may not diſhonour God's Goodneſs, diſparage his Veracity, and depreciate his dear Son's unſpeakable Merits, by *Unbelief*, baſe, vile, deſtructive *Unbelief!*

I have not an Opportunity of communicating your News to our dear Friend. He has left *London*.—It is not known when he will return. He is not expected, till ſome Months are expired. And who, how many, may be gone into Eternity, before that Period is arrived?

You aſk, How it fares with my Health? You may remember, that I have more than once anſwered ſuch an Inquiry with Silence; for I don't like to be upon the complaining String, and I cannot ſay, my Health is either reſtored, or improved. When your Letter came (not till *Tueſday* about Five o'Clock) it found me in a State of *extreme Languor*. I had written nothing, done nothing, ſince Dinner. Though I took up an eaſy and entertaining Book, I was obliged to lay it down again. Thus I *ſpend*, rather thus I *loſe* many Hours: So that between intervening Company, and Debility of Spirits, I make but a very ſlow, ſcarce *any* Progreſs in my intended Work.

I have

I have no News, though at the great Mart of Intelligence. My Sister is safely delivered of a Son, which puts one in Mind of the glorious Piece of News, celebrated by the Angels, and foretold with a rapturous Delight by the Prophet—"To *us* a Child is born; to *us* a Son is given." His *Name* shall be the mighty God; and yet his *Office* shall be, to bear our Sins in his own Body on the Tree. May *this News* be ever sounding in the Ears, and ever operative on the Hearts of my dear Friend, and of,

His ever affectionate, *&c.*

LETTER LXXXVII.

On the Blessedness of Communion with Christ.

Tottenham, May 30, 1751.

My dear Friend,

I AM now at my Brother's Country House—Pray who is Mr. ***, the Writer of the Letter inclosed in your's? He asks me, to get him a *Curacy*; little aware, that I am but a *Curate myself.* I believe, the World has a Notion, that I am a dignified, or a beneficed Man at least. Dear Sir, may it be *your* Benefice, and *mine*, to do Good to Souls! And our highest Dignity, to glorify the ever blessed Redeemer, who for *our* Sake had not where to lay his Head, till he was numbered with the Transgressors, and laid it in the silent Grave.

I hope your *Health* is established; and how does your *Soul* prosper? Don't you delight to think of, to talk of, to have Communion with, that wonderful, that amiable Being, whom to *know*, is Wisdom; whom to *enjoy*, is

Happineſs? Happineſs, not to be deſcribed by Words, only to be underſtood by Experience. Oh! that we may *follow on* to know him! Then we have a Promiſe (a Promiſe more ſtable than the Foundations of Nature) that our "Labour ſhall not be *in vain* in the Lord." Gold has no Value, and Diamonds loſe their Luſtre, when compared with thoſe unſearchable Riches of Chriſt, which Mr. *** ſo largely enjoys *himſelf*, and ſo freely offers to *others*. His Miniſtry is ſignally owned by his condeſcending, and almighty Maſter. Many, I am told, of the ſuperior, as well as lower Orders in Life, attend his Miniſtry: And if there be Efficacy in united Prayers; if there be Zeal in the Lord God of Hoſts, for the Honour of his dear Son; if there be Faithfulneſs and Compaſſion in our exalted Saviour, his Labours will, they will be bleſt. May they, every Day, every Hour, be bleſſed more abundantly!

Moſt cordially your's, &c.

LETTER LXXXVIII.

Remarks on various Subjects.

Tottenham, July 2, 1751.

My dear Friend,

I Hope you have now done with Mr. ***: I hope your Houſe is ſufficiently ornamented. I think it is rather over-ſtocked with Decorations. Now let us be good Stewards of Jeſus Chriſt; employ what we can ſpare, for the Honour of his bleſſed Name, and Comfort of his indigent People. "Worthy is the Lamb that was ſlain, to receive Riches, as well as Bleſſings and Praiſe."

Pray,

Pray, don't mention me to Mrs. * * *, though I honour and compaſſionate her; I am not fit to viſit her, nor qualified to *edify* her. This is with me the *trying* Seaſon of the Year, and my animal Nature is all Relaxation. Oh that I may be ſtrong *in Faith!* That precious *Faith*, that "where *Sin* hath abounded, *Grace* will much more abound."

Don't you ſometimes ſee our dear Friend * * *? I find he has been at *Briſtol* lately, to diſtribute, I don't doubt, the Waters of Life, far more precious and healing than the Waters of that medicinal Spring. Let us do likewiſe. For yet a very, very little while, (μικρον οσον οσον) and he, that ſhall come, will come, and will not tarry. Then Opportunities of *ſpiritual*, and *bodily* Charity ceaſe for ever.

I believe it is four Months ſince I heard from Mr. * * *. How precarious human Interchanges of Kindneſs! What a Bleſſing, that the Way to Heaven is always open! Whenever we will, we may have Acceſs to God through the Blood of his Son. And "he never faileth them that ſeek him."

How does Mr. * * * go on? Don't you ſometimes ſtir up the Embers in his Heart; if ſo be, the Coals may glow, and the fire at length burn.—I hope, your Converſation is bleſſed to Mrs. * * *.—Glad to find ſhe admits Mrs. * * * to her Company: She is a godly, ſenſible Woman, who underſtands, reliſhes, talks ſavourily and intelligently on the Truths of the Goſpel.—She is diſcreet likewiſe, knows how to keep a becoming Diſtance, and will not make a wrong, an aſſuming Uſe of a Lady's Condeſcenſion. May the God of Heaven bleſs them *both*, and give them to grow in Grace, and in the Knowledge of our Lord and Saviour Jeſus Chriſt. And what I pray for *them*, I pray for my *dear Friend*.

Ever your's, &c.

LET-

LETTER LXXXIX.

The Divine Mercy the Chriſtian's Shield.

Tottenham, July 14, 1751.

My dear Friend,

I AM ſorry to hear your Account of Mr. * * *: See what *Snares* are around us. How the Devil endeavours to obſtruct our Uſefulneſs, by blemiſhing our Credit: May the Miniſters of Chriſt be upright and undefiled in the Way! Or elſe they will not be able to reprove and exhort with *all* (no, nor with *any*) Authority. The God of Power and Faithfulneſs ſays of his Church, ſays of his People; "I the Lord keep it. I will water it every Moment, leſt any hurt it: I will preſerve it Night and Day *." May this *Promiſe* be our Shield, be fulfilled to us evermore! Don't you go on, my dear Friend, to lay up theſe precious Pledges of Heaven in your Memory, and enrich your Heart from them, by frequent *Meditation?* They are the Seed of Faith. By theſe we are to be made Partakers of the divine Nature. Partakers of the divine Nature! Volumes cannot explain, what is compriſed in thoſe few Words. May we know what they mean, by happy, happy Experience!

I pity poor Mr. * * *, knowing what it is to be in a State of languiſhing. Ah! ah! my dear Sir, lay up a Stock of Comfort, get your Graces lively, while *animal Nature* blooms. When the *Blaſt of Sickneſs* ſmites, and our *Strength* becomes Labour and Sorrow; how miſerable muſt be our Condition, without an Intereſt, an eſtabliſhed Intereſt in the all-glorious Redeemer!

* Iſa. xxvii. 3.

Why

Why do you cheriſh *diſtruſtful* Thoughts of the bleſſed God? Is he not boundleſs Goodneſs? Is not his Goodneſs greater than the Heavens? Does not his Mercy, that lovely Attribute, endure for ever? All the Kindneſs of the moſt endeared Relations, compared with the tender Compaſſions of a God in Chriſt, are no better than Cruelty itſelf. Read the *fourteenth* Chapter of *Hoſea*. "Hide it within your Heart." Turn it into Prayer to the King of Heaven; and I hope it will be to your Soul as the Dawning-Day after a darkſome Night.

Our dear Friend has met with uncommon Favour and Acceptance. Excellent Man! How does he work while it is Day! How ſweet to ſuch a Labourer, will be Heaven's everlaſting Reſt! There may you meet him! And there find, as a Monument of infinitely free Grace in Chriſt,

Your truly affectionate, *&c.*

LETTER XC.

Deliverance from Evil a Subject of Thankfulneſs.

Oct. 18, 1751.

My dear Friend,

TWO of your Letters are now before me, who expected long ere this to have been before the Judge of Quick and Dead.—Bleſſed be God, I am got down Stairs, and the Day before Yeſterday went abroad in a Coach. "Oh! what great Troubles and Adverſities haſt thou ſhewed me! Yet didſt thou turn and refreſh me; yea, and broughteſt me from the Depth of the Earth again." Oh! my dear Friend, how ſhall I be *thankful?*

thankful? May that infinitely good and gracious *God*, who has given me such *Cause*, give me *Power* to be grateful. May I be enabled to devote every Moment of that Life, which he has prolonged, and every Faculty of that Body, which he has preserved,—devote them *wholly* to the Honour of his blessed Name.

Poor * * *'s Case I commiserate. The Charge attending my Illness will be considerable; but I am not without Hopes that my Father will be so good as to defray it; then my Hands will not be streightened: Oh! that my Bowels may never be streightened, but may I "draw out my Soul to the Hungry."

I am glad to hear that a Seventh Edition of Dr. *Stonhouse*'s * Book is demanded:—May it go forth in the Name, in the Strength, and for the Honour of the blessed Jesus, and may it prosper! Though, as you observe, he and I think *differently* on some Points; nor is the Doctor *an Admirer* of my favourite Author Mr. *Marshall*.—The *Acceptance*, however, which God has given to *his*, and to *my own* Writings, should send *both* of us oftener to the Throne of Grace, and *quicken* our Applications to the divine Goodness; that his all-pow-

* This useful little Treatise is intitled, "Friendly Advice to a Patient, and Spiritual Directions for the Uninstructed."—It was first published in the Year 1748.—Is given by the Governors of most of our Infirmaries, to the Out as well as the In-Patients on their Admission; and is suitable in general to every sick Person.—It is sold singly at Six-pence stitched, or at Two Guineas per Hundred, by Mr. *Rivington*, in St. *Paul's Church Yard, London*.—But, as it is adopted by the Society for Promoting Christian Knowledge, into the Number of those Treatises, which they disperse, as properly calculated for the Advancement and Revival of true Religion, it may be had for charitable Uses by any of the subscribing Members, on the Terms of the Society; namely, at half Price (which is a Guinea per Hundred); the other Half being defrayed out of the Society's Subscription Fund.

erful *Spirit* may accompany our *Inſtructions*, and make them a *real Bleſſing* to our Readers.

——I write, as a poor Priſoner, who lately expected to have the Sentence of Death executed; but has now got a ſhort, uncertain *Reprieve*. May I never forget how much I ſhall want an aſſured Faith in the all-glorious Redeemer, when that awful Change approaches. Let us labour after ſuch a firm Eſtabliſhment in Chriſt, ſuch an unſhaken Affiance in his Merits, and ſuch an unfeigned Love of his Name, as may make it Gain to die, and the Day of our *Diſſolution* better than the Day of our *Nativity*.—Poor Dr. *** ! Oh may *He*, and his afflicted *Partner* find Conſolation in the Faithfulneſs, the Goodneſs, the unſearchable Riches of Chriſt! Theſe, apprehended by a ſweet, aſſured, Soul-reviving Faith; theſe, I ſay, are our Sovereign *Support* under all Troubles, and our moſt effectual *Preſervative* from all Temptations. We believe, bleſſed, bleſſed Jeſus, help our Unbelief!

I am,

My dear Sir,

Ever your's, while

JAMES HERVEY.

LETTER XCI.

On the vicarious Sacrifice, and miſcellaneous Remarks.

London, Miles's Lane, Dec. 3, 1751.

Dear Mr. Nixon,

IT is probable, you may have heard of my late dangerous Sickneſs; and it is more than probable, nay, I look upon it as a Certainty, that your good Nature has admitted this Circumſtance as an Excuſe for my Silence.—Indeed, dear Sir, I was ſick, and nigh unto Death. Little did I think of writing any more to my Friends, or of being written any longer among the Living! Oh that I may devote the Life, which has been prolonged, devote it wholly to the God of my Health and my Salvation!

I received by Dr. * * your Quotation from *Plato*, proving that the Propoſition αντι bears a *vicarious* Signification *: For which, be pleaſed to accept my Thanks. It is a moſt reviving and delightful Truth, that Chriſt has ſuffered in our Stead, and bore all our Sins in his own Body on the Tree. When I was lately on the Verge of Eternity, and juſt going to launch into the inviſible World, I could find Conſolation in nothing, but this precious, precious *Faith*. If all my Iniquities were laid upon the beloved Son, they will

* The learned and Reverend Mr. *Nixon*, Rector of *Cold-Higham*, in *Northamptonſhire*, who furniſhed Mr. *Hervey* with the Proof from *Plato* that αντι bears a *vicarious* Signification, hath communicated a remarkable Paſſage, which ſhews, that the Notion of *vicarious* Sacrifice, prevailed alſo amongſt the old *Gauls*. "Pro vita Hominis niſi vita Hominis reddatur, non poſſe aliter Deorum immortalium Numen placari Arbitrantur (Galli) publiceque ejuſdem Generis habent inſtituta Sacrificia."

J. Cæſ. Commen. de Bell. Gall. L. vi. C. 16.

never be laid to my Charge in the Day of Judgment. If the bleſſed Jeſus made full *Satisfaction* for my Tranſgreſſions, the righteous God will never demand *two* Payments of *one* Debt. What an Anchor for the Soul is ſuch a Belief! how ſure! how ſtedfaſt! May it be our Solace in Life, and our Security in Death.

A Volume of Letters, written by the Earl of *Orrery* to his Son, has very much captivated the Attention of the Publick.—Dr. *Brown*'s Remarks too upon Lord *Shaftſbury*'s *Characteriſticks* are, I think, equally worthy of univerſal Acceptance. 'Tis a refined Entertainment, to peruſe ſuch elegant and judicious Compoſitions. But how flat are they all, how jejune and ſpiritleſs, compared with the ſincere Milk of the Word; the lively Oracles of God! I hope, they will always prove a Whet to our ſpiritual Appetite; quicken our Deſires, and heighten our Reliſh, of that heavenly Manna, which is ſpread over every Page of the Bible.

I am, dear Sir,

Your very affectionate Friend, *&c.*

LETTER XCII.

On Boldneſs in the Cauſe of Chriſt.

London, Jan. 14, 1752.

My dear Friend,

I Know you will excuſe my long Silence, and acquit me on the Receipt of this Letter, though I own myſelf in your Debt for another. When I have a lucid or a lively Interval, I think it my Duty to employ it,

in attempting to finiſh my little Work. Which alas! proceeds as ſlowly, as my Blood creeps heavily through my Veins. Happy, happy *they*, who have Firmneſs of Nerve, and Fertility of Thought; and are enabled to devote them *both* to their gracious Redeemer's Service.

Pleaſe to pay my beſt Thanks to Dr. *Cotton*, for his very delicate *Viſions*. I wiſh they may do Good, and promote Virtue; then, I am perſuaded, they will anſwer the benevolent Intention of the Author. I wiſh at the ſame Time, that he would be a little explicit and courageous for Jeſus Chriſt. He deſerves it at our Hands, who for *our* Sake endured the Croſs, and deſpiſed the Shame. He will recompenſe it into our Boſom, by *owning* us before his Father, and the holy Angels. Nor can I ever think, that the Spread of our Performances will be obſtructed, by pleaſing *him*, who has all Hearts and all Events in his ſovereign Hand.—A *Viſion upon Death* *, without a Diſplay of *Chriſt*, ſeems to me like a Body without an *Heart*, or an Heart without *animal Spirits*. I am ſure, when I was lately (as myſelf and every one apprehended) on the Brink of Eternity, I found no Conſolation but *in Chriſt*. Then I felt, what I had ſo often read, that there is no other Name given under Heaven, whereby Man may obtain Life and Salvation, but only the Name, the precious and ineſtimable Name of Jeſus Chriſt. Oh! that its *Savour* may be to us, both living and dying, "as Ointment poured out."

Tell Mrs. * *, that ſhe has not offended me; but I am grieved, that I ſhould give her Occaſion for ſuch a Suſpicion.

* The laſt of Dr. *Cotton*'s very elegant poetical Viſions.

You refer me to 2 *Eſdr.* v. 33 *. 'Tis a ſweet Paſſage, a noble and comfortable Truth; and the apparent Doctrine of Scripture, however found in an Apochryphal Book.—Oh! that we may ſeek more aſſiduouſly to our all-condeſcending and omnipotent Friend. He will never upbraid us for our Importunity; He will never diſappoint our Hope; He is able to do exceeding abundantly above all, that we can aſk, or think: And, bleſſed for ever be his Name, as is his *Power*, ſo is his *Love* to his People, his Children, his Heirs. In this bleſſed Number may He rank my dear Friend, and his

Ever affectionate, *&c.*

LETTER XCIII.

On a Chriſtian Conduct.

Miles's Lane, March 24, 1752.

My dear Friend,

I Received your Favour.—I congratulate you on your Succeſs in your Profeſſion. *Moſes* ſays, "it is God, who giveth Power to get Wealth." May ſuch Acceſſions of Proſperity, enlarge your Heart with Gratitude, and attach your Affections to our divine Benefactor!—I am ſorry to hear your Account of dear * *. Oh that we may be taught φρονειν εις το σωφρονειν. "Lord lead me in a plain Way," was the Prayer of a noble Sufferer. May the Thing, that He prayed for, be the Deſire of our Heart, and Guide of our Life. I will

* "And I ſaid, Speak on, my Lord: then ſaid He unto me, Thou art ſore troubled in Mind for Iſrael's Sake: Loveſt thou that People better than He that *made* them?"

very readily give him *ſome Bibles*, if He (for He is, if I miſtake not, a Member of the Society for Promoting Chriſtian Knowledge) will ſend me an Order in his Name, a Dozen ſhall be at his Service. I ſhall think *my own* Books are publiſhed to good Purpoſe, if they enable the Author to diſtribute * the invaluable *Book of God.*

Upon Reflection I charge myſelf with *Folly*, for putting it into Mr. **'s Power to communicate a certain Rumour. The *wiſe Man* ſays humourouſly and ſarcaſtically; "Venture to conceal a *Secret*, and be bold, it will not burſt thee." Intimating withal, that a *Secret* in moſt People's Breaſt, is like fermenting Liquor in a Caſk, which muſt have Vent; or elſe it will burſt the Veſſel. Therefore

Quid *de quoque Viro*, & cui *dicas ſæpe caveto.*

Mr. **'s laſt Piece I have not read through. I can't ſay, I am fond of that Controverſy. The Doctrine of the *Perſeverance* of Chriſt's Servants, Chriſt's Children, Chriſt's Spouſe, and Chriſt's Members, I am thoroughly perſuaded of. Predeſtination and Reprobation I think of, with Fear and trembling. And if I ſhould attempt to ſtudy them, I would ſtudy them on my Knees.

I wiſh you would aſk Dr. *Stonhouſe*'s Opinion about *Eph.* iv. 16. with Relation to the anatomical Propriety of the Paſſage; and with *his*, give me *your own.*—I know not what to do, about publiſhing. May the Father of Lights direct me! and not ſuffer me, either

* Mr. *Hervey* received *ſeven hundred Pounds* for his Writings: Every Shilling of which He gave away in Charity; though He was rather in ſtrait Circumſtances *Himſelf.* Nor would He ſuffer his Name to be mentioned, where it could be avoided, as the Donor.

to write improperly, or to print precipitately!—With Thanks for your Letter, and with Prayers for your Increaſe in Faith, in Love, and Holineſs; or, in that Kingdom of God, which is Righteouſneſs, and Peace, and Joy in the Holy Ghoſt. I am

Ever your's, *&c.*

LETTER XCIV.

Remarks on Honour.

Miles's Lane, 1752.

Dear Mr. Nixon,

I AM obliged to you, for the *Favour* done me by your Letter, and for the *Honour* done me by your Verſes to be engraved under my Mezzotinto Picture. I ſhould have acknowledged both theſe Obligations ſooner, if my Printſeller had not been dilatory in publiſhing the Picture; which is now tranſmitted to Dr. *Stonhouſe*, and deſires your Acceptance.

I cannot forbear thinking, that what is called Honour, is a little capricious and whimſical. I for my Part, had taken my final Leave of her; expected none of her Favours, and was become familiarly acquainted with Contempt. How is it then, that ſhe ſingles out a Perſon, whoſe Name has long ago been ſtruck out of her Liſt; and beſtows her Careſſes upon a mean Creature, that has been uſed to ſit on the Dunghill? Oh that it may be for the Glory of Chriſt's Grace, Chriſt's Wiſdom, Chriſt's Power! May I ſerve to the Sun of Righteouſneſs, as a Cloud is ſubſervient to the Sun in the Firmament, which, though all gloomy in itſelf, exhibits

exhibits a Rainbow; and thereby ſhews the World, what beautiful Colours are combined in that magnificent Luminary.

You are pleaſed to inquire after my little Work; dear Sir, add to your kind Inquiries, a Prayer to God, that it may be executed under the Anointings of his Spirit, and appear (if ever it appears) under the Influence of his Bleſſing. My late Sickneſs laid an abſolute Embargo upon it, for a conſiderable Time, and has ſo ſhattered my feeble Conſtitution, that I proceed like a Veſſel that has loſt its Rigging, and is full of Leaks.—However ſlowly I advance in this Eſſay, may I grow daily in Grace, and in the Knowledge of our Lord and Saviour Jeſus Chriſt; and meet you, dear Sir, in that happy, happy Haven, where we *both* would be. Till then be pleaſed to rank, in the Number of your ſincere and affectionate Friends,

Your obliged humble Servant, *&c.*

LETTER XCV.

On his Father's Illneſs.

TO HIS MOTHER.

April 6.

Honoured Madam,

I Received your Favour of the 4th Inſtant. Am very ſorry to find my Father is ſo ill. I hope and earneſtly pray, that the great eternal Lord of Life and Death, will rebuke his Diſorder, and reſtore him to Health.—You need not doubt of being remembered in my Supplications to the Throne of Grace. Oh that they

they were better! Oh that they proceeded from firmer *Faith*, and were accompanied with greater *Fervour!* Poor and weak as they are, they are often put up in Behalf of my honoured Parents, that the God and Father of our Lord Jeſus Chriſt, may ſtrengthen them with all Might, according to his glorious Power, unto all Patience and Long-ſuffering with Joyfulneſs. May He give them an humble Reſignation to his bleſſed Will; enable them to rejoice even in their Tribulations, and make all Things work together for their Good—their exceeding great, and everlaſting Good.

I have, in Obedience to your Orders, put my Affairs in Readineſs to leave the City; yet hope there will be no Occaſion for ſuch a *ſpeedy* Removal.—But if I ſhould come, alas! what can I do? My Weakneſs is inconceivable. None can know it, but the all-ſearching God. I am evidently worſe, now the milder Weather is advancing.

I am glad to hear my Siſter holds well. God always mingles the Cup of Affliction with ſome ſweetening Drops. None but Chriſt, that dear and adored Redeemer—None but Chriſt, had Gall without any Honey, and Vengeance without any Mercy. Bleſſed be his moſt holy Name for enduring all Kind of Miſery, that we might want no Manner of Thing that is good.

I am, *&c.*

LET-

LETTER XCVI.

His Diffidence of Himſelf.

Tottenham, Oct. 18, 1751.

Dear Sir,

WHAT ſhall I ſay, or how ſhall I excuſe myſelf? I ſeem to be in the Condition of *Pharaoh*'s Butler, who remembered not his good Friend *Joſeph*, but forgat him.—Yet be aſſured, dear Sir, that I have not forgot your Kindneſs; I have retained a warm Senſe of Gratitude in my Breaſt: The Reaſon of my not acknowledging your Favour ſooner was this; I propoſed to have tranſmitted my Piece to your Hands (that Part of it at leaſt, which was to be enriched with *your* own Thoughts) that it might have the Advantage of your critical Reviſal, and judicious Corrections. But, extream Weakneſs of Body, has retarded me in accompliſhing, has almoſt rendered me incapable of proſecuting the Work. To all which Infirmities the Providence of our all-wiſe heavenly Father, has been pleaſed to ſuperadd a violent Fever; which confined me for eight Weeks, and brought me to the very Brink of the Grave. I beg of you, dear Sir, to accept my beſt Thanks for your Letter and its valuable Contents; though late in their Arrival, they are very ſincere in their Tender. I hope you will give me Leave to be obliged to you for one Favour more. If ever the divine Goodneſs ſhall enable me to complete my Deſign, allow me to put it under your Examination; I ſhall ſend it abroad into the World, with much leſs Trepidation, with much greater Satisfaction, if it has undergone the Scrutiny of your Judgment, and received the

the Correction of your Pen.—I am, at leaſt I wiſh to be, ſenſible of my own Incapacity for handling the glorious, the divinely excellent Truths of God's everlaſting Goſpel. If the Apoſtle, who had been caught up into the third Heaven, could not forbear crying out with ſo much Vehemence, "Who is ſufficient for theſe Things?" What, Oh what ſhall I ſay? Indeed, I have much Fear and Trembling of Heart, leſt I ſhould give ſome wrong Touch to the Ark; or by any imprudent, though officious Kiſs, may betray my divine Maſter to his Enemies, rather than recommend him to the World.—Good Sir, aſſiſt me with your Prayers, that if I write, I may be anointed with that Unction from the Holy One, which may teach me all Things, and lead me into all Truth; which may furniſh me with the Tongue of the Learned, and give me the Pen of a ready Writer.

Have you ſeen Mr. *Taylor*'s late Treatiſe on the *Sacrifice and Atonement of Jeſus Chriſt?* If you *have*, I ſhould be glad to know what *Remarks* occurred to your Mind on the Peruſal.—As you are a Lover of natural Philoſophy, I wiſh you would conſider the Bleſſing of *Joſeph*, *Deut.* xxxiii. 13, 14, 15, 16. and favour me with your Sentiments upon that beautiful Paſſage.—I ſhould not make either this or the preceding Requeſt, if I had not the higheſt Opinion of the Freedom and Fidelity of your Temper, and the accurate Diſcernment of your Underſtanding.—As the bleſſed God has been pleaſed to deaden your Senſe of Hearing, may he daily quicken your *ſpiritual* Senſes, to diſcern both Good and Evil. May he give you to hear the ſweet and ſtill Voice of his good Spirit, witneſſing with your Spirit, that you are the Child of God, and an Heir of Glory! And would you implore the ſame Bleſſing for your

your unworthy Friend, it would be a Kindneſs moſt gratefully to be acknowledged by, dear Sir,

Your much obliged, and
affectionate Servant,

JAMES HERVEY.

P. S. We have put one of Mr. *Moſes Browne*'s Children Apprentice to a handſome Buſineſs; and it will be a Pleaſure to do ſo *worthy* a Man all the Service that lies in my Power.

LETTER XCVII.

Chriſt the Foundation of the Chriſtian's Joy.

London, Miles's Lane, Dec. 22, 1751.

Dear Siſter,

YESTERDAY in the Afternoon, Mr. ** and his Mother called upon me; he offered to convey a Letter or any Meſſage to *Weſton*. I could not neglect this Opportunity of ſending you my beſt Wiſhes, and the Congratulations of the Seaſon.

Pleaſe to thank my Mother for her kind Letter.—The Wine was to have come laſt Week, but my Brother forgot to give the neceſſary Orders, until it was too late. I hope no ſuch Diſappointment will happen, if we live to ſee the End of this Week. I wiſh you much of the divine Preſence, and Joy of the Lord in uſing it. May we all drink of thoſe living Waters, which Chriſt Jeſus has promiſed in his Goſpel! Of which, they who drink, ſhall thirſt no more; but they ſhall be in them "a Well of Water, ſpringing up into ever-

everlaſting Life."—Pray let me know, what thoſe living Waters mean?

I have no Preſent to make you this *Chriſtmas*, unleſs you will accept one from God's holy Word. In the ninth Chapter of *Iſaiah*, it is foretold, that poor Sinners ſhall not only have a good Hope, but ſhall even rejoice before God. Rejoice with exceeding great Joy; ſuch as the Huſbandman feels, when he gathers in his Harveſt, and receives the Reward of all his Toil. Such as the Soldier experiences, when he has conquered his Enemy, and is dividing the Spoil.

What ſhall be the Source of this Joy?—Their worldly Wealth? Alas! Riches make themſelves Wings, and fly away. They profit not in the Day of Wrath.—Their carnal Pleaſures? Theſe are always Froth, and frequently Gall. To be enamoured with theſe, is Death.—Their own good Deeds? Theſe are a broken Reed, a filthy Rag; and ſhould cover us with Confuſion, not fill us with Conceit.—Whence then is this Joy to flow? From Chriſt, *wholly* from Chriſt: He is the rich Gift of God: He is the Pearl of great Price; the only Conſolation of Sinners, and the ſupreme Joy of his People.—Therefore the Prophet adds, in the Language of Triumph and Exultation, "To *us* a Child is born, to *us* a Son is given, and the Government ſhall be upon his Shoulders, and his *Name* ſhall be called *Wonderful*, *Counſellor*, the *mighty God*, the *everlaſting Father*, the *Prince of Peace*." This Child is Jeſus Chriſt, who is the Foundation of all our Comfort, the Spring of all true Delight. He is the Son of the *moſt High*, yet given to be made Man, to be made a Sacrifice, to be made a Curſe, for us.—So great, that the Government of univerſal Nature is upon his Shoulders. The Sceptre of ſupreme Authority is in his Hand: He is Head over all Things to his Church.—So glorious, that his Name ſhall be called *Wonderful*. God and Man in one matchleſs

leſs and marvellous Perſon, cloathed with Clay, yet poſſeſſed of all the Fulneſs of the Godhead. Like *Jacob*'s Ladder; whoſe Foot was fixed on Earth, while the Summit was loſt in the Skies.—So gracious, that he is the *Counſellor* to inſtruct ignorant Creatures, and by his Word and Spirit make them wiſe unto Salvation. *The mighty God*; to ſubdue our Iniquities, to write his Laws in our Hearts, and make us Partakers of a divine Nature. The *Prince of Peace*; reconciling us to God by his Death, and making Peace by the Blood of his Croſs; by applying theſe Bleſſings to our Conſciences, filling us with that Peace of God, which paſſeth all Underſtanding. *The everlaſting Father*; to cheriſh us under the Wings of his Providence and Grace; to make all Things work together for our Good; and prepare for us an everlaſting Inheritance; even the Inheritance incorruptible, undefiled, and that fadeth not away.—Oh may the adorable *Redeemer* be all this to us! The Prophet repeats this Expreſſion, *To us*. This Circumſtance is of the laſt Importance. Then only is Chriſt our Fountain of Life, and full of Delights, when he is *all this*, does all this, to *us*, even *to us*.

Let this Scripture be the Subject of our *Meditation*, amidſt the approaching Solemnity. And may an everlaſting Senſe of its Bleſſings, give an additional, a heavenly Reliſh to all our other Entertainments!——

I am your affectionate Brother,

JAMES HERVEY.

LET-

LETTER XCVIII.

On Reconciliation to God, previous to our performing holy Duties.

Dear Sir,

IT is not the Difficulty of anſwering Dr. *C****'s Queſtion, that makes me avoid it, but the diſagreeable Nature of the Office. As it will oblige me to ſhew, that he entirely *miſtakes* both the Nature of the *Scriptures*, and the Nature of *Man*. He would make Dr. **'s and Dr. ***'s Sentiments of Things, the *Touch-ſtone* of divine Revelation. What is level to their Apprehenſions, muſt be *right*; what comports with their Notions, muſt be *true*. At this rate, they are not *Doers* of the Law, but *Judges*. On the contrary, if they do not underſtand the Doctrine of Union with Chriſt, or the Fitneſs of free Juſtification to promote Holineſs, it is becauſe their Underſtandings are darkened: It is a *Sign*, that they want the Eye-ſalve; a *Proof*, that their Senſes are not exerciſed to diſcern between Good and Evil.

Dr. *C*** has *Roman* Virtue; but indeed he very much wants the Eye-ſalve. He ſees no Glory and Comelineſs *in Chriſt*; but much in his own Conformity to the Commands of his Maker.—While ſuch Sentiments poſſeſs the Mind, People have no Eyes to diſcern the Beauty of free Grace. Chriſt is juſt as inſignificant, as the Phyſician's offering to preſcribe for a Perſon in perfect Health.—I am ſure, my poor, lame, mangled Conformity to my Maker's Commands, fills me with Shame, and would make me hang down my Head as a Bulruſh. But my Lord's Death, my Lord's Obedience, my divine Lord's Merit, encourages me, emboldens me,

me, and enables me to say, "Who shall condemn me?"—Be pleased by the bye, to compare Dr. *C***'s Foundation for Comfort and Confidence, with St. *Paul*'s, *Rom.* viii. 33, 34. Who is in the right, I leave you to determine. I will only venture to assert, that *Paul* of *Tarsus* had as much Conformity to the Commands of his Maker as our amiable Friend. Oh! that He was less amiable in his own Eyes; and knew himself to be "wretched, and miserable, and poor, and blind and naked." See *Rev.* iii. 17.

1st, "A *Persuasion* of our Reconciliation to God, previous to our Performance of holy Duties."—Dr. *C* ** asks, what is the *Foundation* of such a Persuasion?—To which I answer, The Doctrine delivered by St. *Paul*, *Rom.* v. 10. "When we were *Enemies*, we were reconciled to God by the Death of his Son." From this Passage he will see, that *Reconciliation* to God is *previous* to our Performance of holy Duties. It is a Blessing procured for *Enemies*; and to say, that *Enemies* have performed holy Duties, is to confound the Difference between Rebels and Subjects; is to make Rebellion and Allegiance the same.—Nay more, this Blessing has no Manner of Dependance on our Performance of holy Duties, because it is procured, not partially, but wholly procured by the Death of Christ. It is not said, when we, who were sometime Enemies, began to perform holy Duties; but *when* we were Enemies, *while* we were Enemies, and considered *only* as Enemies. *Then*, even *then*.—Wonderous Grace! Grace worthy of a God! Will not *such Grace* incline the Rebels to throw down their Arms?

Dr. *C* ** having laid down some Premises, makes this Inference; "Hence the Phrase of our Reconciliation to God, when we have renounced our Sins." But does this *Inference* tally with the Apostle's Declaration,

or is it the proper Conſequence of his Doctrine? Let not the acute Diſputant, but the Way-faring Man judge.

" Our bleſſed Saviour, adds the Doctor, directly aſſerts, that the Performance of religious Duties is the *ſole Evidence* of our Reconciliation."—We are not inquiring about the *Evidences* of Reconciliation, but about the *Way* to acquire them. To determine, what are the *Evidences* of a Cure, is eaſy enough; but to preſcribe the expeditious and certain Method of *working* the Cure, this is the Thing we want. Here according to my poor Opinion, Mr. *Marſhall* excells as much in the ſpiritual, as Dr. *C*** in the animal *Therapeutica.*

Dr. *C*** urges our Lord's Words, " Ye are my Friends, if ye do whatſoever I command you."—Wandering from the Point again. The *Queſtion* is, how we ſhall be animated, ſtrengthened, and enabled to do them?

Upon this Subject *Reaſon* tells us, that ſuch a Diſcharge of religious Duties can alone convince a Chriſtian of the Sincerity of his Profeſſion.—It may be ſo; but pray, *Madam Reaſon*, don't be impertinent, we did not aſk your Opinion upon the Point; if you would ſpeak to the Purpoſe, you muſt tell us, how we may be *enabled* to diſcharge theſe religious Duties. Does your Ladyſhip know, which is the *firſt* religious Duty? I queſtion it; be content therefore to receive Information from *Scripture.* " Thou ſhalt *love* the Lord thy God with all thy Heart." This is the firſt religious Duty; now tell Dr. *C*** and me, tell us honeſtly and explicitly, *how* we can perform this Duty? Is it poſſible to *love* the Lord, to *love* him with all our Heart, if we look upon him as *incenſed* againſt us, *unreconciled* to us? Is it poſſible to *love* him when we apprehend ourſelves to be under his *Wrath*, or *ſuſpect* that he will prove an *Enemy* to us at the laſt?

The

The Doctor having an higher Opinion of *Reaſon* * than I, is a greater Favourite with her, I would therefore beg to know of him, what *Reply* ſhe makes to this Interrogatory; and I promiſe before-hand, that I will ſtand to her Award, if ſhe can point out any Method of practiſing this Duty, different from *that* propoſed by Mr. *Marſhall*; then my favourite Author and myſelf, will ſubmit to the Charge of Enthuſiaſm.

2dly, "A *Perſuaſion* of our future Enjoyment of the heavenly Happineſs, *previous* to our Performance of holy Duties."

I aſk Mr. *Hervey*, "what is the Foundation of ſuch a Perſuaſion?"—Mr. *Hervey* anſwers, our free Juſtification through Jeſus Chriſt, which we receive under the Character of *ungodly* Perſons; conſequently, before the Performance of good Works, *Rom.* iv. 5.—I anſwer again: The free Promiſe of God. "God hath given unto us eternal Life," 1 *John* v. 11. But is not this Promiſe founded on *our own* Duties and Obedience? *No*, but on the Duties and Obedience of our *great Mediator*. This Life is in his *Son*.

In the firſt Book of the ſacred Writings is this important Interrogatory, made by *God Himſelf*; "If thou doſt well, ſhalt thou not be accepted?"—Here I beg Leave to aſk, in my Turn, Which is the Perſon, who *does well?* Dr. *C***, who would perſuade us to *reject* the Gift of God, (1 *John* v. 11.) and not believe his Word? Or Mr. *Marſhall*, who would engage us to credit the divine Declaration, and receive the divine Gift? The Apoſtle ſays, "by not believing this Record, we make God a Liar," 1 *John* v. 10. And ſhall we call this *doing well?* or is this the *Way* to be accepted?

The Doctor farther urges, in the very laſt Chapter of the ſame ſacred Volumes we are told, "Bleſſed are

* Reaſon I mean, in her preſent *fallen* State.

they, who *do* his Commandments, that they may have a Right to the Tree of Life."—Let me aſk again, does the Doctor remember, what the Commandments of the Almighty are? He may ſee them reduced to two Particulars, and ranged in the exacteſt Order, 1 *John* iii. 23. The firſt of theſe Commandments is, that we believe on the Name of his Son Jeſus Chriſt. Let the Doctor only interpret this Precept, tell me what is included in this Injunction, and I am inclined to think, he will find each of Mr. *Marſhall*'s preliminary Articles, contained in its Import. To believe in Chriſt, is to live under a *Perſuaſion*, that He has *died* to *reconcile* me to God; that he has *obeyed* to obtain eternal Life for me, and *intercedes* in Heaven, that I may receive the Holy Ghoſt the Comforter.—Take away theſe Ingredients from Faith, and its Spirit evaporates; its very Life expires; you have nothing left, but a mere *Caput mortuum*.

The Doctor charges us "with ſpiritual Pride." But is it *Pride*, to confeſs ourſelves *ungodly* Wretches; and as ſuch, to receive free Juſtification from infinitely rich Grace?—"With Preſumption and unwarrantable Perſuaſions."—But is that a *preſumptuous* Claim, or that an *unwarrantable* Perſuaſion, which is founded on the *infallible* Promiſe of God, and implied in the very Nature of Faith?—He bids us "Beware, leſt we be the Dupes of our own Credulity:" We *thank* him for the friendly Admonition; and, to ſhew our Gratitude, we would ſuggeſt a Caution to our worthy Friend, that before he argues on a *religious* Subject, he would gain clearer Ideas of its *Nature:* He talks of *Reconciliation*, as implying Concern and Grief. Here he fights with a Shadow, and a Shadow of his own raiſing: No Mortal ever affirmed or dreamed of any ſuch Thing. *Reconciliation* is neither more nor leſs, than a Removal of Offence, and a Reſtoration to Favour. He mentions Mr. *Marſhall*'s *three* Propoſitions, as the *requiſite Signals* of Faith,

whereas they are the *conſtituent Parts*, the *very Eſſence* of Faith: They differ as much from a *Signal*, as the florid Blood and lively Spirits differ from the *Bloom* on the Cheek, or the *Sparkle* in the Eye.—He tells us, "that the Faith of the *Jews* was one Thing; but after our Saviour's Death, the Faith of the *Gentiles* was another." St. *Paul*, who was a *Jew* by Birth, and an Apoſtle of the *Gentiles* by Office, tells us the very reverſe. There is *one Faith*, of which, Chriſt the Lamb, ſlain from the Foundation of the World, *was*, and *is* the invariable Object. To *Him* give all the Prophets, as well as all the *Apoſtles*, witneſs, that whoſoever believeth in him ſhall receive Remiſſion of Sins. Believing in Chriſt, we ſee, is the one conſtant, unalterable *Way*, in which both *Jews* and *Gentiles*, the Hearers of the Prophets and the Converts of the Apoſtles, obtained Pardon, Life, and Glory.

Had Dr. *C*** obſerved this *Caution*, He would not have ſpent ſo many needleſs and random Words on the *third* Propoſition, which proceed upon an abſolute *Miſtake* of the Point. "We Advocates for Self-ſufficiency in Man!" I wonder how the ingenious Doctor can entertain ſuch a Suſpicion; eſpecially as he knows, we have ſubſcribed, we believe, and we maintain the *tenth* Article of our Church. He has blamed us for this Belief; therefore he ſhould, in all Reaſon, blame himſelf for thoſe extravagant Excurſions of his Pen; which are juſt as far from Sobriety and Fact, as the *Antipodes* are from the Latitude of *London*. Our *Maxim*, and Mr. *Marſhall's Meaning* is—Though leſs than Nothing, though worſe than Nothing in *Ourſelves*, we can do *all* Things through Chriſt ſtrengthening us.

I am, *&c. &c.*

LETTER XCIX.

Remarks on Dr. Cotton; and a Companion for the Holy Sacrament.

Saturday Morning.

SHALL I beg you to tell Dr. *Cotton*, that his beautiful *Viſions* were by *Dodſley* the Bookſeller put into the Hands of a very pious and ingenious Friend of mine, who propoſes an Alteration in the ninth Line of the ſixty-ninth Page of the fifth Edition, where he would read *Jeſus* inſtead of *Virtue*.

At that important Hour of Need,
Jeſus ſhall prove a Friend indeed.

But I am not of his Opinion, unleſs an uniform Vein of evangelical Doctrine had run through the whole: This I muſt confeſs I could have been glad to have ſeen in ſo elegant a Poem, where *Spenſer*'s Fancy, and *Prior*'s Eaſe are united: And I hope if the Doctor ſhould ever write any more Poetry, he will take this important Hint into his Conſideration; indeed he ought, for even in his *Viſion on Death*, he has not paid the leaſt regard to Chriſt our Redeemer, the Conqueror of Death. I preſume they ſell according to our Wiſhes. May they under the Bleſſing of a moſt gracious God, impart Good to the World, and bring Gain to the amiable Author!

If I miſtake not, you are a ſubſcribing Member of the Society for promoting Chriſtian Knowledge: Will you be ſo kind as to procure for me a Dozen of *Bibles*, and a Dozen of the Biſhop of *Man* on the Lord's Supper?—I give away *this* to Communicants, becauſe it has the Communion Service in it; and becauſe it is more evangelical, and leſs exceptionable than the Generality of what are called Preparations for, or Com-

panions at the Sacrament;—too many of which Books, by long Prayers for each Day in the Week, and by injudicious Repreſentations, have ſometimes, I fear, a contrary Effect to what was intended.—I had once a Deſign, nor have I wholly laid it aſide, of extracting from *Jenks*'s *Office of Devotion* the *few Leaves* He has there wrote ſo pathetically *on the Sacrament*, and of printing them with the Communion Service after the Manner of the Biſhop of *Man*; adding on the Sides ſuitable Obſervations of my own to ſupply *Jenks*'s Deficiencies:—I propoſe likewiſe to add what *Marſhall* ſays on the Subject, and inſert from the Biſhop of *Man*, his ſhort, yet ſtriking *Meditations* on ſome well-choſen Texts of Scripture, which will be of Service to *every one*; particularly to *thoſe*, who are unaccuſtomed to *meditate*, or have no Talents for it, and conſequently want ſuch an *Aſſiſtance* to employ the Time while *others* are receiving the Bread and Wine.—What ſays my *Fidus Achates* to this?—Give it a Place in your Thoughts; and, however we may determine on this, let us determine to cleave more cloſely to the Lord, and wait upon our God continually! "Unto *thee* lift I up mine Eyes, O thou that dwelleſt in the Heavens." Let *this* be our Pattern, and ſuch our Practice. To his tender Care, and continual Guidance, I commit you, and am,

Cordially your's, *&c.*

LETTER C.

Remarks on a public Faſt Sermon.

Weſton, 1756.

Dear Sir,

I Confeſs I am covetous, and like covetous People, unreaſonable; I was in hope of receiving another Favour from your Pen, before I troubled you with another Solicitation.—But an Affair has lately happened, or rather a Project has ſtarted in my Mind, which I will lay before you.—On *Sunday* laſt a neighbouring Clergyman ſent me for my Peruſal, a Sermon preached by Dr. *T* * k*, before the Houſe of Commons, on the late publick * Faſt. When I peruſed it, and ſaw not a ſingle Mention of *Chriſt*, nor a ſingle *Hint* of an evangelical Nature, I was ſurpriſed and grieved: And ſo much the more, as it was preached by one of the moſt celebrated Divines in the Kingdom, and before the whole Kingdom convened in their Repreſentatives. I thought it was a Pity that ſuch a notorious Slight put upon our moſt glorious Redeemer, ſhould paſs without Animadverſions. I could not forbear wiſhing, that the Lord would enable me, even me (the leaſt and weakeſt in my heavenly Father's Houſe) to bear my Teſtimony for Jeſus who was crucified. I therefore conceived ſome Thoughts of publiſhing a Sermon preached at *Weſton*, upon a Subject ſomewhat ſimilar to *his*; for though *mine* is deſignedly plain, and deſtitute of the polite Doctor's Embelliſhments, yet it has more of Chriſt, and his Goſpel. I alſo apprehended, if to this were prefixed and ſubjoined ſome *Remarks* upon the

* The Publick Faſt in *February* 1756.

Doctor's

Doctor's Performance, it might not be unſeaſonable, nor unprofitable.—Now, my dear Friend, if you approve the Deſign, would you draw up ſome *Remarks* upon the Doctor's Diſcourſe, while I am endeavouring to retrieve my Sermon, from a few Hints, which I happened on that Occaſion to put down in Short-Hand? I will *own* to you, my Heart almoſt trembles at the Proſpect of appearing in Print againſt ſo eminent a Man. And if you do not think it proper to be my Help and Abettor, I muſt drop the Deſign. May the Lord Jeſus, whoſe Honour is concerned, whoſe Blood and Righteouſneſs, whoſe Spirit and Grace have been diſregarded, and treated as Cyphers; may he direct your Determination, fructify your Invention, give you all Knowledge and all Utterance! What think you of this Method of proceeding?—Making *Remarks* upon the unevangelical Paſſages—Pointing out the Places where an Opportunity offered of enlarging upon Goſpel Topicks—Exemplifying this Goſpel-Manner, and ſhewing that it would be no Prejudice, but give infinite Weight and Force to the Argument: But I leave all to the bleſſed God, and my dear Friend.—Your laſt, I think, is a moſt maſterly Piece of Controverſy, for which I am your Debtor. May you now be enabled to out-do yourſelf. The Subject and the Occaſion are of the laſt Importance; if you are inclined to exert yourſelf, pray let it be in the courtly Manner. Your laſt Pen was dipt in Vinegar, let this be dipt in Oil.

My Sermon was on that Text, *Ezek.* xviii. 27. I ſhall wait, with inceſſant Prayer to Him, whoſe Name is WONDERFUL, COUNSELLOR, till I receive your Anſwer.

And am, moſt affectionately your's,

J. HERVEY.

LET-

LETTER CI.

Animadverſions on the ſame. Remarks on the Earthquake at Liſbon.

Mr. HERVEY's Friend, *on conſidering the Propoſal in the* preceding *Letter, wrote the following; and addreſſed it to Dr.* T***k, *the Preacher of the Faſt Sermon in* 1756, *on* Jerem. xviii. 7, 8.—*It is here printed, as the Obſervations therein contained may poſſibly be in ſome Meaſure productive of the Good which Mr.* Hervey *intended by ſuch like Remarks.*

Reverend Sir,

SOME Time ago was put into my Hands a Sermon of your's on *Jer.* xviii. 7, 8. preached before the honourable Houſe of Commons, on the Day of the late publick Faſt; wherein I thought I ſaw ſome *very material* Omiſſions and Miſtakes, which I feared might hinder the Succeſs of your ingenious Performance; and therefore, as I would neither have you to labour *in vain*, nor the beſt Uſe of ſuch alarming Calls of divine Providence *neglected*, I could not but give you the Trouble of a Letter upon this Occaſion.

Nothing can be more proper, at ſuch Seaſons, than ſerious Diſcourſes upon Repentance and Reformation: Times of Affliction are moſt likely to be Times of Reflection, and when it pleaſes the Moſt High thus to open the Heart, it is then the Time for his Servants to ſow the good Seed of his Word. To *prepare* Men for this, God's Judgments fly ſwift as the Light. To *prepare* Men for this, he hews by his Prophets, and ſlays by the Word of his Mouth: And happy, eternally happy, are thoſe, who are influenced thereby, to return from

from their evil Ways, and to make their Ways and their Doings good: For thus runs the divine Promiſe —"At what Inſtant I ſhall ſpeak concerning a Nation, and concerning a Kingdom, to pluck up, and to pull down, and to deſtroy; if that Nation againſt whom I have pronounced this, turn from their Evil, I will repent of the Evil that I thought to do unto them." *Jer.* xviii. 7, 8.

Such is God's gracious Declaration, which no Goſpel-Miniſter can read, but it muſt remind him of two Things. Firſt, that this Promiſe is made in Chriſt Jeſus, and therefore can belong to none but thoſe who forſake their Sins and return unto God by Him. Secondly, This Return then from Evil muſt be accompliſhed through the Grace and Spirit of Chriſt. And,

Firſt, The Mention of *this*, and every *other Promiſe* in the Book of God, muſt remind the Goſpel-Miniſter that it is *made* in Chriſt Jeſus. St. *Paul* hath aſſured us that "*all* the Promiſes of God in *Him* are Yea," (made) "and in Him, Amen," (confirmed;) and if *all* the Promiſes of God are made and confirmed in Him, then *this*, as *one*, muſt be made *in Him*. The Redeemer himſelf has informed us,—"That *He* is the Way, and the Truth, and the Life, and that *no Man* can come unto the Father but *by Him*."—But to turn from Evil, and to come unto the Father, are Terms of the ſame Import. Beſides, we know, that it is only though Jeſus Chriſt, that we have Peace with God, and that it is only through Jeſus Chriſt, that God has reconciled the World to *Himſelf*. "Can two then walk together except they are agreed?" Can God ſheath the Sword of his Juſtice before he is reconciled to us? If *not*, how can he repent of the Evil that he thought to do unto us? And if he repents not of the Evil, which he thought to do unto us, where is our Intereſt in the *Promiſe?*—But, what *Need* of any more Words, when it

it is moſt evident, that it is the Son of God who here ſpeaks by the Prophet? The ſame Perſon promiſes Mercy, who had threatened to deſtroy with the ſevereſt Judgments: Now we know, that "the *Father* judges no Man, but has committed all Judgment to the *Son*; that all Men ſhould honour the Son, as they honour the Father." It is very plain then, that all, who return from Evil, muſt return by Chriſt; they muſt return with his Price in their Hands, and his Robe upon their Backs, and then, and not till then, they are ſafe, ſafe for Time and Eternity.

Secondly, When the Goſpel-Miniſter reads this gracious Promiſe, he will *remember*, that ſuch a Returning from Evil muſt be accompliſhed through the Grace, and Spirit of *Chriſt*.

How can we, who are not ſufficient of Ourſelves to think a good Thought of Ourſelves, think of *returning* to God and Holineſs? Can the Captive who is in Love with his Chains long for Liberty? Can the Sinner, who is fond of his Sins, deſire to relinquiſh them? No; it is as poſſible for the *Ethiopian* to change his Skin, or the Leopard his Spots, as for *us*, who are accuſtomed to do Evil, to learn to do well. Nay, far more poſſible; for, to accompliſh this, they need only to change their *Hue*; but before we can attain to Holineſs, we muſt change our *Nature*: We muſt make Ourſelves a new Heart and a new Spirit; (*Ezek.* xviii. 31.) we muſt quit the Grave, and ariſe from the Dead, and who is ſufficient for theſe Things? Therefore, the Maſter ſays,—"No Man can come unto me, except the Father, which hath ſent me, *draw* him."—And again—"Ye have not choſen *me*, but I have choſen *you*, and have ordained you to bring forth Fruit, and that your Fruit ſhould remain.—For without *me* ye can do Nothing."—And his Apoſtles aſſert,—that "by Grace we are ſaved through Faith, and that not of Ourſelves, it is the Gift of

of God:" that every Grace is the Fruit of his Spirit, of whoſe Fulneſs we have received, and Grace for Grace; and that we are created anew unto good Works, which God had before ordained, that we ſhould walk in them.

Now, Sir, are theſe the true Sayings of God? Are theſe the very Words of our Lord, and his Apoſtles? —Then undoubtedly to refuſe them, is to refuſe *him*, who ſpeaks from Heaven: And if ſo, how comes it to paſs, that you have unhappily forgot to take Notice of theſe Things upon this ſolemn Occaſion? God promiſes Security to *all*, who forſake their Sins, and return unto him in Jeſus Chriſt, and yet Jeſus Chriſt is never mentioned in your Sermon. Without divine Grace, and the ſanctifying Operations of the Holy Spirit, we can do Nothing; and yet there we hear Nothing of divine Grace, or the Holy Spirit. *Joab* ready to take *Rabbah*, the royal City of the *Ammonites*, ſo ordered the Campaign that his Maſter *David* might have the Honour of the Victory: But here is a Chriſtian Miniſter, who attacks a Citadel of human Corruption, and never ſo much as once thinks of *Chriſt*, through *whom* he muſt conquer. Here is a Chriſtian Miniſter, who leaving the lively Oracles, undertakes *ſpiritual* Wickedneſſes with the *carnal* Weapons of a *Tully* and *Demoſthenes*. Miſtake me not, I ſpeak not againſt Oratory as ſuch; but if a *Roman* or a *Greek* Philoſopher, who had never *heard* of Chriſt, can ſay as much againſt the Vices of the Age, as *you* can, who have from your Infancy been educated in the Chriſtian Religion, what ſay *you* more than *others?* Is not this too much to *ſlight* that bleeding dying Lamb of God, who *alone* can take away the Sin of the World?

But the *Slight* put upon our Maſter's Words is not all; your not taking *Notice* of theſe Things, has unhappily

happily led you into *Miſtakes*, which are utterly inconſiſtent with his Undertaking.—You call upon us "by every Act of Humiliation and Repentance to *deſerve* the Protection of Heaven;" and throughout your *whole* Diſcourſe you labour hard to fix our Hopes upon this Baſis, and our *after Obedience*. But can the ſincereſt Repentance, or the deepeſt Humiliation, *deſerve* the Favour of God, and the Remittance of Puniſhment? If *ſo*, then fallen *Adam* might have broken in Pieces the Chains of eternal Death, in which he was holden: And then, what Need of ſhedding the Blood of the promiſed Seed? What Need of ſuch a Sacrifice to appeaſe God, if he was *already* appeaſed, or *could* be appeaſed by the Relentings of *Man?* Briefly, If the Death of Chriſt was neceſſary to purchaſe eternal Redemption for us, then our Repentance and Humiliation can never *deſerve* the divine Favour.

Nor can our *after Obedience* procure ſuch Protection. *Perfect* Obedience is a Debt continually due from every Creature as ſuch; and the Payment of a Debt due *now*, can never be a Compenſation for the Non-payment of *Arrears:* Nor can the moſt exact Payment of what is due from *one's Self*, be eſteemed the leaſt Part of Payment of what is due from *another*; and therefore where the Debt is *Obedience*, as all Creatures are bound to obey at all Times, none but a God can pay off the Score of any one Delinquent. This is a tremendous Conſideration, even ſuppoſing true Repentance, and a thorough Reformation, were wholly in our own Power: But when as Sinners we are entirely without Strength, (*Rom.* v. 6, 8.) when (as I have already obſerved) theſe Gifts are perfectly dependent upon Grace, and the good Spirit of God; ſurely, to talk of *deſerving* the Favour of Heaven by them, muſt be extremely *abſurd*. Nor is it only extremely *abſurd*, but extremely

extremely *dangerous*; as it places the *Merit of Works* higher than ever the *Papiſts* placed it, and is utterly *inconſiſtent* with the humble Genius of the Proteſtant Religion.

But your Neglect of taking *proper Notice* of theſe Things, not only leads you to diſregard the expreſs Sayings of our Lord, and to nullify his Work, but to heal the Wounds of the Daughter of God's People *ſlightly*. You complain of our "Profaneneſs and Immorality; of our Profligacy and unjuſt Oppoſition to lawful Authority; of our Diſregard to Decency and good Manners, as well as to the Laws of our Country; of that unlawful Purſuit of Pleaſure, that Luxury and Extravagance, which inſenſibly preys upon the Conſtitution, debaſes the Senſe, and corrupts the Morals of our People."—And theſe are Evils, of which you ought to complain: They are the ſure Signs of a declining conſumptive State, and can never be enough lamented. But then, you never touch upon that *Root* of Bitterneſs which bears this Gall and Wormwood: You ſay nothing of our *Unbelief*, which keeps us at a Diſtance from God, from *whom* we muſt receive every good and perfect Gift: You ſay nothing of *Faith*, without which it is impoſſible to pleaſe him, to turn from Evil or return to him. Nor do you take the leaſt Notice of our *Enmity to the bleſſed Jeſus*, and his holy Goſpel; of that *Proneneſs to Rebellion* and Naughtineſs of Heart, from whence proceeds every *evil* Thought, and Word and Work. *Theſe* Things you ought to have remembered, and not to have forgotten the *other*.

Had you remarked upon *theſe* Evils in the *moral* View you have taken of our *national* Vices, it would naturally have led you to *point out* ſuitable Remedies. You muſt then have perſuaded us to labour after an Union with Chriſt, the Fountain of Grace, by Faith:

and

and this *radical* Union with *Him* would have produced a *moral* Union, and have transformed us into *his Likeneſs:* Where *Faith* had been implanted, *Love* would have flowed; and where *Love* had flowed, there muſt have been ready and chearful *Obedience*; for the *End* of the Commandment is Charity, out of a pure Heart, and Faith unfeigned. But without theſe gracious Habits *internally* wrought, what will all the *outward* Reformation in the World do for us? Have you not read of the *Phariſees?* Did not theſe People keep clean the *Outſide* of the Cup and the Platter? Far from being guilty of any ſcandalous Immorality, they prayed in the Streets, made broad their Phylacteries, faſted twice a Week, and gave Tythes of all that they poſſeſſed: Yet were their *inward* Parts ſo filthy, that they finally became obnoxious to a Judgment ten thouſand Times worſe than what has befallen the unhappy Inhabitants of *Liſbon.* Let us not *deceive* Ourſelves; neither *outward* Reformation, nor *outward* Morality are ſufficient; neither *outward* Profeſſions, nor *outward* Duties will make a Man a *Chriſtian.* The King's Daughter is all glorious *within,* as well as *without*; and if we belong to the Redeemer, we muſt be *ſanctified* by him both in Soul, and Body, and Spirit.

If you would reform the World, PREACH THE GOSPEL: The Goſpel contains the *only Motives,* that can poſſibly prevail upon any to embrace it. People may *talk* of the Amiableneſs of the Divine Being, and the Charms of Virtue, thereby to allure us to return to the *one,* and to embrace the *other*; but without a true *Faith* in the *Promiſes* of Pardon and Acceptance, true *Repentance* can never be attained; and a free and gracious *Pardon,* and *Acceptance* is no where promiſed, but in the Lord Jeſus Chriſt. The Goodneſs of God freely offering Pardon and Peace, muſt lead us back to Him,

or

or we approach Him no more. Earthquakes, Famine, Peſtilence, or any other Evils, have their Uſe only as they diſcover to us our preſent Condition, and greatly enhance the *offered* Kindneſs; but we love *God* becauſe he firſt loved *us:* We love Jeſus Chriſt becauſe he *obeyed*, and *died* for us, and his great Love thus manifeſted, does not urge, but conſtrain us to love him again; becauſe we thus judge, that if one died for all, then we are all dead; and He died for all, that they who live ſhould not henceforth live unto *Themſelves*, but unto *Him* which died for them, and roſe again. Theſe are the Cords of a Man, and the Bands of Love, wherewith we are drawn to our heavenly Father. Herein is Love, not that we loved God, but that he loved *us*, and ſent his Son to be the Propitiation for our Sins; and if God ſo loved us, ſurely we ought to love Him again, and to teſtify our Love by a ſuitable Obedience. When no Creature (as I have hinted) could furniſh a Righteouſneſs, that might be *imputed* to us, who can but ſtand amazed, that the Father ſhould ſend his only-begotten Son to obey in our Stead? When no Creature could bear the Wrath of an offended God, and by dying overcome Death, who can but ſtand amazed, that the Son of God ſhould be ſent to ſuffer and to die, that we might live through *Him?*—Who can but ſtand amazed, that the Son of God ſhould take our Nature upon Himſelf, that he might thus *obey*, and *die* for us? How can we behold him thus *dying* for us, and not *die* to that *Sin*, for which he died? When Love ſo unprecedented ſpeaks ſo loud, who can but hear, and wonder, and return to the Lord?

What I have ſaid, I think, plainly ſhews, that your Diſcourſe might have been *far more evangelical*; and as plainly ſhews, what *ſuperior Motives to Repentance and Reformation* would have occurred if it *had* been ſo; ſo

that, humbly recommending *my Remarks* to your ſerious Conſideration, I might here have concluded my Letter; but as you allow, that the late Earthquakes "have hitherto been the merciful *Warnings* of a kind and good Providence, to diſpoſe us to hear the *Rod*; and to conſider, with that Awe, which becomes us, the *Hand*, which hath appointed it;" a few Eclairciſſements upon one of the Leſſons which you have advanced under *that* Head become abſolutely *neceſſary*, leſt by miſtaking the Caſe we ſhould loſe the Benefit of our Neighbour's Afflictions.

You recommend upon this Occaſion—"Our guarding Ourſelves againſt any hard Cenſures, which a Reflection upon theſe extraordinary Calamities encourage in Minds too readily diſpoſed to judge with Severity." And conclude, "that it is certain, that we have *no Right* to determine what are the *particular* Intentions of Providence in this Diſpenſation."—But certainly we *have a Right* to determine, that ſuch Puniſhments are inflicted becauſe of *Sin:* Elſe, how do they (in your own Words) "ſpeak to us the Language of the divine Diſpleaſure?" Elſe, how can they be conſidered as Puniſhments to correct ſome, and to warn others? Elſe, how can they be conſidered as the louder Calls of Anger? or of what Uſe to bring us Home to *Ourſelves?* This you muſt grant, or you pull down all, that you have before builded, and make yourſelf a Treſpaſſer. I allow, that we have *no Right* to conclude theſe unhappy People to be greater Sinners than Ourſelves, becauſe of their greater Sufferings: This would lead us Phariſaically to cajole Ourſelves in our Iniquities, rather than to take Warnings by others, yet we are allowed to look upon them as very great Offenders. Our Saviour does not *reprove* his Diſciples for thinking thoſe

thoſe *Galileans*, whoſe Blood * *Pilate* had mingled with their Sacrifices, to be very great Sinners; but for thinking them to be *greater* Sinners than *Themſelves*, which is indeed, a Temper of Mind utterly inconſiſtent with true Repentance.

We are allowed then to ſuppoſe the *Portugueſe* to be great Sinners; and that the *Liſbon* Earthquake was a Puniſhment inflicted for *Sin*; and, if we can diſcover any Thing in their Conduct, that might tend to bring down this divine Judgment upon them, it will be our *Wiſdom* to take Warning by it, and carefully to avoid it as a fatal Snare: And ſurely we may ſee ſome Things in them, which God has, in all Ages, puniſhed with the moſt ſevere Chaſtiſement. As,

Firſt, Idolatry. It is impoſſible but that you, Sir, muſt have heard of the ſtupid Prophaneneſs and Idolatry of theſe People; of their mock Proceſſions, and barbarous Mimickry of the Redeemer's Sufferings; ſuch as was a Scandal to human Nature, and ſuch as never tarniſhed the moſt prophane Rites of Heatheniſm. Such Fopperies, this horrible Puniſhment ſhould caution us carefully to avoid; and to avoid every Means, which would lead us into them: It ſhould make us carefully abide by the Goſpel of Chriſt, which is the Power of God to Salvation to every one, who believes; and wherein is revealed the Righteouſneſs of God from Faith to Faith: It ſhould make us careful to live up to it, leſt for neglecting ſo great Salvation, God ſhould give us up to ſtrong Deluſions to believe ſuch Lies, and to worſhip and ſerve the Creature more than the Creator, who is bleſſed for ever.

Secondly, Perſecution. We all know, that at *Liſbon* the barbarous Inquiſition reigned in all its Horrors,

* See *Luke* xiii. 2.

and that Thouſands have there fallen a Sacrifice to it, whoſe Blood has long cried aloud for Vengeance; and we know, that Perſecutors have been moſt ſeverely puniſhed in all Ages: So that, taught by this dreadful Judgment, we ſhould carefully avoid this Crime; a Crime of ſo deep a Dye, that in its higheſt Stage, when it ſtrikes at the Truth as ſuch, it becomes irremiſſible, and can never be forgiven either in *this* World, or in *that*, which is to come. I allow, that theſe People are connected to us by every Tie but *that* of Religion; but this of itſelf conſtitutes ſo vaſt a Difference, that, whenever we are diſpoſed to ſpeak moſt favourably of their Failings, and attribute them to the Prejudices of Education, or the Weakneſs of human Judgment, we ſhould ſtill remember, that *we* are Proteſtants, and *they* were Papiſts: And indeed, to *us*, as Proteſtants and Chriſtians, there is ſomething in this divine Judgment ſo very remarkable, that, if rightly conſidered, it may greatly confirm us in *both*.

As *Proteſtants*, we all look for the Deſtruction of Antichriſt and his Kingdom; and here we behold a City whoſe unequalled Trade, in Gold and Silver, and precious Stones, was a proper Type of that ſpiritual Merchandiſe ſo many hundred Years vended by her Mother *Rome*; like whom ſhe was built upon ſeven Hills; like whom, as a moſt obedient Daughter, ſhe was a Neſt of Idolaters and Perſecutors*: And as ſhe was ſo like her Mother in every Thing, we have all the Reaſon in the World to think, that *Rome* like *Liſbon* ſhall one Day be puniſhed. Moſt remarkable it is, that on the Day, which ſhe had abuſed to rob the eternal God of his Honour, and to give it to the whole Hoſt of Heaven; on the Day, which ſhe had abuſed in ſhedding the Blood of Thouſands; on that very Day

* See *Rev.* xviii.

God

God came down to hold his *Auto de Fé*, and her own Blood was required. Thus, when her Mother *Rome* ſhall ſay, " I ſit as a Queen, and am no Widow, and ſhall ſee no Sorrow;" in that very Day ſhall her Plagues come, Death, and Mourning and Famine, and ſhe ſhall be utterly burnt with Fire; for ſtrong is the Lord God, who judges her.

As *Chriſtians*, we all look and wait for the Coming of our Lord unto Judgment; and therefore ſhould pay a *ſpecial Regard* to every Token of his Approach: He himſelf has told us, that before his coming, " there ſhall be Signs in the Sun, and in the Moon, and in the Stars, and upon the Earth, Diſtreſs of Nations with Perplexity, the Sea and the Waves roaring, Men's Hearts failing them for Fear, and for looking after thoſe Things which are coming upon the Earth; for the Powers of Heaven ſhall be ſhaken." When therefore we ſee any ſuch Things come to paſs, we ſhould lift up our Heads for our Redemption draws nigh: Nor, need we to fear, if Chriſt dwells in our Hearts *by Faith*; if we are rooted and grounded *in Love*, though the Heavens and the Earth fly away, and their Place be found no more; for the Lord of Hoſts is with us, and Jeſus Chriſt is our Refuge. In *whom* I am,

Reverend Sir,

Your ſincere Well-wiſher,

R. Y.

LETTER CII.

On a providential Deliverance from Sin.—Remarks on Taylor on original Sin.

London, Miles's Lane, April 9, 1752.

Dear Sir,

SOON after I received your laſt Favour, we were viſited by a very alarming Providence; a Fire broke out in a Sugar Baker's Workhouſe, Part of which communicated with my Brother's Houſe, and the Whole was ſeparated from us, only by a Court-Yard, four or five Yards in Breadth. Three Engines played from his Houſe, and another ſtood ready in the Dining-Room, in caſe of any unexpected Exigency. We were all Conſternation and Confuſion; in the Hurry, I miſlaid ſome where or other your valuable Letter, and cannot recover it by any Search. I wiſh you would be ſo kind, as to direct me once more to the Magazine, in which your Chronological Obſervation is inſerted; I ſhall be more particularly pleaſed, to ſee Difficulties of this Nature cleared up; becauſe, the Works of a very celebrated Genius are lately publiſhed, in which he very much decries the Chronology and Hiſtory of the ſacred Scriptures; I mean ſome poſthumous Volumes, written by the late Lord *Bolingbroke*.

You will excuſe me, for not making my thankful Acknowledgments ſooner. The Objections you ſtarted, and the Anſwers you gave, were richly worth preſerving; I am truly ſorry, that the aforementioned Diſaſter has, I fear, deprived me of them. Have you no Copy taken for your own Satisfaction? With relation to my intended Work, if it was in your Hands, I believe, you would not think it expedient to add any Thing

Thing more of the argumentative Kind. I fear, I have been too prolix already, and if ever I ſhould be ſo happy, as to obtain your Reviſal of it, I ſhould be very deſirous that you would make very free with the Pruning-knife.——I have no Vindication, but ſome Excuſe, for my Delay in Writing.—I catched ſuch a Cold, on the late terrifying Occaſion (being obliged to wade through Water, in order to eſcape the Fire) as confined me to my Chamber ſeveral Weeks. I mentioned to you *Taylor*'s Treatiſe of *Original Sin*. As you have not ſeen the Work, give me leave to tranſmit, as fully as I can recollect, one or two of his Objections to the orthodox Opinion.—God is the Maker, the true and immediate Maker of all Men, *Job* xxxi. 15. Now it is impoſſible, that God ſhould *make our Nature*, and yet not make the *Qualities*, and *Propenſities*, which it has *when* made. Therefore, whatever Principles, or whatever Seeds are implanted in our Conſtitution, they cannot be Principles of Iniquity nor Seeds of Sin; becauſe, they are all infuſed and planted by our infinitely good and holy Creator.—Such Paſſions, Appetites, Propenſities, cannot be ſinful, becauſe they are neceſſary and unavoidable (and that cannot be *ſinful* in me, which I can no ways avoid, help, or hinder) neither can they render us Objects of God's Wrath; for it is infinitely abſurd, and highly diſhonourable to God, to ſuppoſe he is diſpleaſed at us, for what He himſelf has infuſed into our Nature.

What ſays St. *James* *, "Therewith curſe we Men, who are made after the Similitude of God;" the Similitude of God ſignifies thoſe moral Endowments, which diſtinguiſh the Poſſeſſor, both from the Brutes and the Devils; and in this Image, or veſted with theſe Qualifications, Men are made. What then becomes of the Doctrine of Original Sin?

* *James* iii. 9.

St. *Paul* ſpeaks of People, that had their Underſtanding darkened, that were alienated in their Minds, were Haters of God, *&c.* But this is affirmed of the idolatrous Heathen: The very *Gentiles*, according to St. *Paul*'s Account, ſhew the Work of the Law written on their Hearts, their Conſciences meanwhile accuſing or elſe excuſing one another. Here then are Heathens, who have the Work of the Law, (not barely diſcerned by their Underſtanding, but) written on their Hearts; have both the Knowledge and the Love of its moral Precepts; with an awakened tender Conſcience, ever ready to act the Part of an impartial Reprover, or a zealous Advocate, and what higher Character can you give of your Firſt-rate Believer? They are alſo ſaid to do by Nature the Things contained in the Law; an irrefragable Proof that our Nature is not ſo depraved in Point of Inclination, nor ſo diſabled with regard to its executive Powers, as the Doctrine of Original Sin ſuppoſes.

Let me requeſt the Favour of your Sentiments upon the preceding Objections. Your ingenious Remarks on *Deut.* xxxiii. 13, *&c.* I received; I prize, and I thank you for them; may the gracious God, for a Recompence, lead you farther and farther into the unſearchable Treaſures of Wiſdom hid in the Scriptures, and fill you with all Wiſdom and ſpiritual Underſtanding. I comfort myſelf in thinking, that you do not in your Prayers forget, dear Sir,

Your much obliged, and truly affectionate Friend,

J. Hervey.

LET-

LETTER CIII.

On Friendſhip, and on the Scriptures.

Weſton-Favell, Dec. 14, 1752.

Reverend Sir,

LITTLE did I think, when I recommended to the Publick, the *Obſervations on*—that I ſhould be ſo agreeably and amply recompenſed for my occaſional Note; recompenſed with a Letter from the Author; which, I aſſure you, was extremely welcome; not only on Account of the ſame Strain of Elegance, which runs through and adorns your Book; but for the Tender which it brought me, of a very valuable Acceſſion to the ſmall Number of my Friends.—Your Friendſhip, dear Sir, I accept as a Privilege, and ſhall cultivate with Delight. Only I muſt in common Juſtice, forewarn you of one Particular: That your ſocial Intercourſes with *James Hervey*, will be an Exerciſe of Charity, rather than an advantageous Traffick to yourſelf. Beſides other Reaſons, which I might too truly alledge for the Support of this Hint, a long continued Habit of Indiſpoſition and bodily Weakneſs, has laid a heavy Hand on my animal Spirits, which (take my Word for it, ſince I hope you will never know it by Experience) both cramps the Exertion, and obſtructs the Improvement of the intellectual Faculties.—You remember, however, who has ſaid, it is more bleſſed to give, than to receive; which I think, it will hold good, when applied either to the Treaſures of the Mind, or the Riches of Fortune.

Your Approbation of any Thing in my ſlight Remarks, will give me ſingular Satisfaction; yet I ſhould be no leſs obliged for your free Thoughts, on what ſhould

ſhould have been added, expunged, or altered. Let this, dear Sir, be the Firſt-fruits of our Friendſhip. Point out my Blemiſhes, and ſupply my Defects. Applauſe may be more ſoothing to my Vanity; but ſuch kind Corrections will be more pleaſing to my Judgment, and more ſerviceable to our common Cauſe. It is ſcarce probable, that a *ſecond* Edition ſhould be publiſhed, as the *firſt* was numerous; but if there ſhould be ſuch a Demand, I am ſure, your Animadverſions would enrich, and ennoble it.

I thank you, for your Reflections on the Scriptures, which are perfectly juſt, and peculiarly animated. I cannot but wiſh, that the Vindication of their Dignity, and the Diſplay of their Excellency, had fallen to *your* Share. This, I truſt, is a Service reſerved for your Pen; to be drawn, with ten-fold Energy and Succeſs, on ſome future Occaſion. And may you, when called to ſuch an important Work, be a Veſſel unto Honour, ſanctified, and meet for the Maſter's Uſe!

I bleſs God for the juſt Notions you form, concerning the Holy Spirit, and the Neceſſity of his enlightening Influences; without which, the Scriptures will be a ſealed Book, and even the Word of Life a dead Letter. Men of ſuperior Abilities too often lean to their own Underſtanding, and reject the Guidance, the Teachings, of the Holy Ghoſt. Not becauſe theſe are not mentioned, inſiſted upon, promiſed in the Goſpel; but becauſe they fancy themſelves capable of comprehending, without any ſupernatural Aid, τα μεγαλεια τȣ Θεȣ. But may we, Sir, be ſenſible, ever ſenſible, that all our Sufficiency is of God; and not bluſh to be the humble Pupils of the heavenly Teacher, who hideth theſe Things from the Wiſe and Prudent, but revealeth them unto Babes.—I am deſirous of being taught by the Labours of learned Men; more deſirous of being taught by the written Word of Revelation: But,

amidſt all, and above-all, to be taught of God; or, as our Liturgy very boldly, but not improperly, explains the Prophet, taught by the Inſpiration of God's Holy Spirit.

I am pleaſed to hear from * *, that you are ſituated near that worthy Gentleman Dr. * *, whoſe Works praiſe him in the Gate; to whom belongs that noble Character, The liberal Perſon deviſeth liberal Things; to whom, I truſt, will be made good that ineſtimable Promiſe, in its fulleſt Extent, "by liberal Things ſhall he ſtand." They ſhall be his Witneſſes at the Day of eternal Judgment, that his Faith in Chriſt Jeſus has neither been empty, barren, nor dead.—When you have the Pleaſure of waiting on him, be ſo good as to preſent him with my moſt reſpectful Compliments.

You are not under the leaſt Obligation to me, for bearing my Teſtimony to your late Performance. It is a Debt which I owe, for the Delight I received in peruſing it. I wiſh, it may ſoon come to a *ſecond* Edition: And, if my Atteſtation to its Merit, is a Means of introducing it into the Hands of my Readers, I don't doubt, but it will do an Honour to my Taſte. The Preſent, which you promiſe me, will be very acceptable: But my dear Sir, if you have a Family, or your Circumſtances ſhould not be affluent, I beg you would not *think* of it. You ſee I follow your Example, and ſpeak, not as a new Acquaintance, but as a Boſom Friend.

Should it ever be in my Power to do you any Service, I can ſuggeſt a Method, whereby you might repay, more than repay the Favour; which is, by taking the Trouble of reviſing a *little Work*, which I have upon the Anvil, and beſtowing upon it your *free* Remarks. A few Touches from *your* Pen would, if the Thing be not incorrigibly bad, very much *improve* it.

Had

Had I not seen a Display of your Judgment and Delicacy, in the *Observations*, &c. I should not have asked such an Instance of your Friendship: whereas now, I cannot but earnestly desire it, shall highly esteem it, and shall very thankfully acknowledge it.

"Not by Might, not by Strength, but by my Spirit, saith the Lord." And we may truly say, not by polished Diction, or brilliant Sentiment; not by the Arts of Persuasion, or the Force of Reasoning; but by God's almighty Blessing, our Attempts are prevalent, and our Books successful. This is my Comfort, and this my Confidence: As an Author, I would aim, singly aim at the Glory of my divine Master, and the Furtherance of his everlasting Gospel. Then I would resign the Issue of my Endeavours wholly to his Providence and Grace; who can, "out of the Mouths of Babes and Sucklings, perfect his Praise." Nevertheless, I would by no Means neglect the Recommendations of a graceful Composition. I would be glad to have the Apples of Gold, which are the Truths of our holy Religion, conveyed or set in Pictures of Silver. For this we have the Genius of human Nature, which, generally speaking, must be pleased, in order to be profited. For this we have the Precedent of the wisest of Men, who sought and found out acceptable Words, even when *that*, which was written, was the Truth of God.—If it is consistent with your other Engagements, to oblige me in this very substantial Manner,—Mr. * *, who undertakes to transmit this Letter, has promised to convey a little Parcel to your Hands.

I wish you, Sir, what the eloquent Apostle styles *, "the Riches of the full Assurance of Understanding," and turning my Wishes into Prayers, take my Leave, and profess myself, Rev. Sir,

Your truly affectionate Friend and Brother,

J. Hervey.

* See *Coloss.* ii. 2.

LETTER CIV.

On Marſhall on Sanctification.

My dear Friend,

THE Apoſtle warns us not to be "carried about with every Wind of Doctrine."—I think *Marſhall* has anſwered great Part of Dr. *C****'s Letter (ſee Page 96, 97, of the 8vo. Edition.)—Pray deſire Dr. *C**** at his Leiſure to ſhew, wherein he ſuſpects *Marſhall* to be unſcriptural.—You may depend upon it, I ſhall appeal from the Doctor's Determination, unleſs he ſupports it *by Scripture*.—The Poor and Unlearned, generally underſtand the Goſpel better than the accompliſhed Scholars: becauſe "it pleaſes God by the Fooliſhneſs * of preaching, to ſave them, that believe."—God long ago foretold, that but *few* would underſtand and receive evangelical Truth. "Who hath *believed* our Report?" ſays *Iſaiah*: "Very, very few." To this St. *Paul* adds; "Not many wiſe, not many mighty are called."—The Attributes of the Deity will ſtand clear from all juſt Impeachment, if we demonſtrate, that his Doctrine is moſt excellently calculated, to *humble* the Sinner, to *exalt* the Saviour, and *promote* filial Obedience.—Let the Objections and Miſapprehenſions of ſuch learned and ingenious Men, teach us to diſtruſt our own Ability; not to lean to our own Underſtandings, but ſeek more earneſtly for the Spirit of Wiſdom and Revelation.

Dr. *C**** thinks the Doctrine delivered in *Marſhall's* Book to be inconſiſtent *with Scripture*, and repugnant *to Reaſon*.—Whereas, I think it contains the *very Marrow* of Scripture; conſequently, is Reaſon in its *higheſt*

* See 1 *Cor.* i. 21.

Refinement.

Refinement. I daily experience it to be the Medicine of my better Life, or the moſt ſovereign Means to comfort the Conſcience and purify the Heart.—If the Doctor had Leiſure, I ſhould be glad to hear what a Perſon of his fine Senſe and keen Diſcernment could ſay againſt my favourite Author.—

Have you any Author of Elegance and Spirit, who has written either a Treatiſe or Sermon on the Subject of true * Holineſs,—its Nature,—its Neceſſity,—its Excellency? If you could furniſh me with ſuch a Treatiſe I would endeavour to put his Diſplays of Holineſs into *Theron*'s Mouth; and *Aſpaſio* ſhould ſhow the Manner of acting, all on evangelical Principles.—Has Biſhop *Atterbury* ſaid any Thing of this Kind, or *Foſter* in his Sermons.—I wiſh you would ſearch your own Stock of Ideas. Search your moſt admired *Arminian* Writers, and produce the noble Qualities, the important Duties, which conſtitute the Dignity or the Happineſs of our Nature; and I will undertake, (I will attempt, at leaſt) to point out the expeditious and eaſy Way to them, all on Mr. *Marſhall*'s Plan.

The Doctor is ſtrangely vague in his Argumentation. On the *two firſt* Topicks he does little elſe but ramble; the laſt he abſolutely miſtakes. I don't affirm, that we have ſufficient Strength. I wonder how He could *ſuppoſe* this, when he knows it is *our Perſuaſion*, that we have not Power ſo much as cordially to *will that*, which is good. But a *Perſuaſion*, that God will give us ſuffi-

* See Biſhop *Fowler's Deſign of Chriſtianity*, or plain Demonſtration that the enduing Men with inward, real Righteouſneſs (or true Holineſs) was the ultimate End of our Saviour's coming into the World; and is the grand Intention of his bleſſed Goſpel.—Whoever therefore reads Mr. *Hervey*'s late Edition of *Marſhall* on *Sanctification*, would do well to read with the *ſame* Attention, what is ſaid on the ſame Subject by Biſhop *Fowler*. A beautiful Edition of whoſe Work may be had at Mr. *Rivington*'s in *St. Paul's Church-Yard*. Price 3s.

cient

cient Strength is the Point we plead for, the Privileges to which we ſtand intitled by the Goſpel.

You forgot my dear Friend, to ſend me *Jennings* on *Original Sin*.—If you think Mrs. *** is in Want, I will very willingly give her two Guineas. Who would not give away their Superfluities for *his* Sake, who gave his very Life for our Sins? Oh that I had alſo Strength of Body, that I might ſpend what is more valuable than Gold in his ſacred Service! But forbear my Soul, his Will be done.—I hope God may incline your Heart, to review the Manuſcripts I ſent you, and ſtrengthen your Judgment, to diſcern their Improprieties. I really have no Fondneſs to appear again in Print: I had much rather decline, what requires any Labour of the Brain. But, ſince I have proceeded ſo far in the Work, ſince there is ſome Expectation of it, and many Prayers put up for it, I cannot be eaſy, when I offer to diſcontinue it. Do, my dear Friend, give me a little of your Time; take ſome Pains in my Behalf; it is the laſt Trouble of this Kind I ſhall ever give you. For ſhould this Piece be finiſhed, never, never will I attempt another. Who knows, but if you help me in this Work, I may converſe with you, when I am dead; and perhaps, a very weak Hint from the Pen of an old Friend, may be bleſſed to your Comfort, when he is gone hence, and no more ſeen. Till then, after then, and for ever, I hope to be affectionately your's,

JAMES HERVEY.

P. S. Pray let me hear the Iſſue of your Interview with the Gentleman.--I hope, the God of Wiſdom and of Power, will give you an irreproachable Conduct, and a decent Boldneſs. "Why ſhould we be afraid of Man, that ſhall die, and the Son of Man, that ſhall be as Graſs; and forget the Lord our Maker, who ſtretched

out

out the Heavens, and laid the Foundation of the Earth? Fear not, you have done nothing in this whole Affair, but what, I am verily perſuaded, is pleaſing to *Him*, whoſe Loving-kindneſs is better than Life.

Oh! that it was worth your while to wiſh, and that it was ſafe for me to grant, an Abſolution of my Sentence againſt you—but you muſt not come to *hear* me ſo long as the Small-pox is in *Northampton*, as many of my People will be terrified at *your* Preſence. I'll tell you one good Thing, that was in my Sermon laſt *Sunday*; this Portion * of Scripture, *viz.* "With the Lord there is Mercy, and with *Him* is plenteous Redemption." And this, all this is for you, my dear Friend; and for thee, my ſinful Soul. Oh let us receive the Bleſſings; let us embrace the Bleſſings! For it is our gracious Maſter's Will, by theſe ſweet, inviting, generous Methods, to wean us from a deluding World, and win us to his bleſſed Self.

Adieu.

LETTER CV.

The Plan of his Treatiſe on Goſpel Holineſs.

Dear and Reverend Sir,

YOU need no Apology for delaying your Anſwer to my Letter. You have a Precedent to plead, which muſt, if not ſatisfy, yet ſtrike me dumb; but I propoſe, if the Lord aſſiſt, to be more punctual in the future, in acknowledging the Favours I receive from my valuable and valued Correſpondents; among whom, I ſhall always reckon Mr. * *.

* See *Pſalm* cxxx. 7.

I am

I am much obliged for your very juſt and very important Remarks: They give me ſuch an Idea of your Knowledge in the Things of Chriſt, and your Acquaintance with experimental Religion, that I muſt beg Leave to lay before you the Plan which I have ſketched out, for my Treatiſe on *Goſpel Holineſs*; with an earneſt Requeſt, that you will rigorouſly examine it, and freely paſs your Judgment upon it: Suggeſting, wherever it is improper, the Means of rectifying it; wherever it is defective, a Method for compleating it.

The PLAN.

Pleaſure and Happineſs of Chriſt's Religion.—We muſt partake of the Comforts of the *Goſpel*, before we can be fitted to practiſe the Duties of the *Law*.—*Theron* oppreſſed with Fears, on Account of his numerous Sins; diſcouraged with Doubts, on Account of his imperfect Obedience; the Cordials of the Goſpel are re-adminiſtred, with ſome additional Spirit and Strength.—Holineſs, Goſpel-Holineſs, its Nature, Neceſſity, Excellency.—The Endowments, neceſſary to fit us for the Practice of Holineſs; a Perſuaſion of our Reconciliation to God, the Hope of everlaſting Happineſs, and an aſſured Expectation of Grace ſufficient for us.—The grand Efficient of Holineſs, the bleſſed Spirit; the principal Inſtrument, Faith. This renews the Diſpute concerning the Aſſurance of Faith. Objections to it ſtated, diſcuſſed, anſwered.—Holineſs more particularly delineated in its ſeveral Branches, and deduced from, or founded upon, evangelical Principles; ſuch as, I beſeech you by the Mercies of God: "Ye are bought with a Price:" "Ye are the Temples of the living God:" "God hath forgiven you," *&c.*—All theſe Privileges, though not hereditary, yet indefeaſible; or the final Perſeverance of Believers. This eminently conducive to Holineſs.—The Scriptures, Prayer, Lord's

Supper, when mixed with Faith, are effectual Means of Holineſs.—Our Friends part, and renew their epiſtolary Correſpondence. *Theron*, deſirous to glorify the God of his Salvation, aſks Advice concerning the beſt Method of Family-Worſhip, educating Children, inſtructing Servants, and edifying his Acquaintance.—On each of theſe Particulars *Aſpaſio* ſatisfies his Inquiry. Enlarges on the Subject of Education, eſpecially the Education of Daughters, as that ſeems to be moſt neglected, or the proper Manner of conducting it leaſt underſtood. —*Letter on the Covenant of Grace*; comprizing the Subſtance, and being a kind of Re-capitulation of the preceding Volumes.—*Letter on the Way of living by Faith in the Son of God, or the Way of reducing all the Goſpel Doctrines to ſuitable Practice.*—*Aſpaſio* ſeized with a ſudden and fatal Illneſs. His Sentiments and Behaviour in his laſt Moments.

This, dear Sir, is my rough Draught. Apply the Compaſſes and Plummet: Examine it with your Rule and Line. Improve my Plan; aſſiſt me, with your Advice and Prayers, to execute the Work; and may the great Maſter-Builder enable me to bring forth the Top-ſtone, for the Honour of his holy Name, and for the Edification of his choſen People.—I am, dear Sir,

With unfeigned affection, your Brother in Chriſt,

J. HERVEY.

N. B. *As Mr.* Hervey *did not live to finiſh his Plan, and as he was himſelf apprehenſive that he ſhould not, he deſired in his Preface to* Marſhall *on* Sanctification, *that* Marſhall *might be conſidered as a Supplement to* Theron *and* Aſpaſio, *and as a kind of Subſtitute for what he intended to write on the ſame Subject, according to the Plan here propoſed.—His Words are,* "*I do by theſe Preſents depute Mr.* Marſhall *to ſupply my Lack of Service.*"

LET-

LETTER CVI.

Several Additions propoſed to his Remarks on Bolingbroke.

Weſton, Feb. 3, 1753.

Dear Sir,

I AM greatly obliged for your repeated Favours, and truly ſenſible of my Obligations. I have not acknowledged them ſo punctually as I ought, but I *hope* you will excuſe this Neglect, and aſcribe it to the real Cauſe, ill Health and weak Spirits, which cramp my Mind, unnerve my Hand, and make me treſpaſs upon the Candor of all my Correſpondents. Why did I ſay, I *hope?* I ſee you *do* excuſe me. Of this your laſt Letter, tranſmitted to Mr. *Moſes Browne*, is a clear and pleaſing *Proof*, which I ſafely received, and for which I ſincerely thank you;—as I bleſs the God of Grace, and the God of Wiſdom, for giving you ſo friendly a Temper, and ſo diſcerning a Judgment.

The little * Piece which you have ſo judiciouſly retouched and improved, was not written for publick View, but I thought after frequent Prayer to God for Direction, and attending to the Workings of his Providence, it was his Will that it ſhould be publiſhed. I was ſenſible of its many Defects, but upon his Almighty Power, I depend for its Uſefulneſs: He can bid even a Worm threſh the Mountains, and make his Strength perfect, illuſtrious, triumphant, in the moſt abject Weakneſs. Bleſſed be his holy Name, that the Servants of Jeſus Chriſt, and the Advocates for his ſacred Cauſe, have ſuch an Arm to rely on! If another Edition ſhould be required, I will take Leave to enrich my Piece with

* This little Piece, was Remarks on Lord *Bolingbroke*'s Letters on the Hiſtory of the Old Teſtament.

your Remarks; and let me beg of you to favour me with your Opinion, in Relation to ſome Additions, which I have occaſionally penned, Page 111. after Line 22. add—But what ſhall we ſay to a Miſtake in the ſacred Chronology—a palpable Miſtake pointed out by his Lordſhip, proved to be ſuch by the Teſtimony of profane Hiſtory—*Samaria* ſaid to be taken by the King of *Aſſyria*, twelve Years after the *Aſſyrian* Empire was no more?—For my own Part, I make neither Heſitation nor Scruple to reply, if *Iſaiah* and * *Herodotus* vary, if the Authors of the *Kings*, the *Chronicles*, and ſeveral of the Prophets, differ from the *Greek* Hiſtorians, I am under no Difficulty in ſettling my Judgment, and taking my Side. When profane Writers agree with the ſacred, I admit both Accounts; when they diſagree, I reject the former and acquieſce in the latter. Nor can I tax myſelf with any thing unreaſonable or arbitrary in this Proceeding: For ſurely thoſe Writers, who are able to foretell future Events, muſt deſerve the Preference in relating paſt: Thoſe Witneſſes, who dwelt on the Spot, and were perſonally concerned in Affairs, are more to to be relied on than thoſe, who lived in a diſtant Country, and wrote in a diſtant Age? With regard to the Caſe ſpecified by my Lord *Bolingbroke*, I believe the attentive Reader will find the Error, not in the ſacred Chronology, but in his Lordſhip's Apprehenſion. The Kingdom of *Aſſyria* was not at that Period no more; but like the *Iriſh* or *Scotch* Crowns to the *Engliſh*, united to the *Babylonian*: Of which, when the holy Writers treat, they call it ſometimes by one Name, ſometimes by the other.

Page 15, after eſtabliſhed—inſert—" If *Iſaiah* ſpeaks by divine Inſpiration, when he ſays of the formidable

* *Herodotus* does not differ from the Prophet *Iſaiah* and the Scripture Account of the Empire of *Aſſyria*, 'tis *Cteſias* and *Juſtin* that vary from it.

Sennacherib, The Lord of Hoſts ſhall ſtir up a Scourge for him, according to the Slaughter of *Midian*; ſurely that memorable Defeat, recorded in the Book of *Judges*, muſt be an undoubted Fact. Could the Spirit, which is infallible, give ſuch a Sanction to a Story, which was fictitious?" When the ſame *Iſaiah* prays in that elevated and ardent Strain—"Awake, awake, put on Strength, O Arm of the Lord! awake as in the ancient Days, in the Generations of old! Art thou not it, that hath cut *Rahab*, and wounded the Dragon? Art thou not it, which hath dried the Sea, the Waters of the great Deep? that hath made the Depths of the Sea, a Way for the Ranſomed to paſs over?" Can we reaſonably imagine, that the Prophet would plead lying Vanities, before the God of Truth? that He would ground his own and his Countrymen's Faith, on a popular Romance; or on what my Lord calls, "a purely human and therefore fallible" Narrative?

Does not the bleſſed Jeſus deſcribe the Manner, and illuſtrate the Efficacy of his own Death, by the Serpent lifted up in the Wilderneſs, and its all-healing Virtue on the wounded *Iſraelites?* Does not the holy Apoſtle enumerate ſeveral of the moſt wonderful Miracles, wrought for the Deliverance, the Preſervation, the Chaſtiſement of *Iſrael*, and from theſe Occurrences, deduce the moſt important Admonitions; urge the moſt forcible Exhortations?—Such References, made by ſuch Perſons, not only *ſuppoſe*, but *prove* more than bare *Alluſions*, they are alſo Ratifications; and demonſtrate, with an Evidence, clear as the Wiſdom, firm as the Faithfulneſs, of an incarnate God, that the Writers of theſe Accounts, have neither deceived us, nor were deceived themſelves. Should it be ſaid, that theſe Paſſages are chiefly in the *Moſaical* Hiſtory, and therefore give no Authority to the other hiſtorical Memoirs; I would aſk, Does not St. *Paul*, *Rom.* ii. 2, 3. quote a

Paſſage from the Book of *Kings* * ? Does he not build upon the Paſſage as a ſure and indubitable Truth? Does he not dignify the Book with what I may term, the incommunicable Character in Writing; and ſtyle it, by Way of ſuperlative Eminence, *the Scripture?* Is it not undeniably certain, that the *Jewiſh* Youths, and *Timothy* among the reſt, were inſtructed in the *hiſtorical*, as well as the *prophetical* Volumes of the *Old Teſtament?* Does not the beſt of Judges recommend *all* thoſe Volumes to our higheſt Eſtimation, by pronouncing them *holy* Writings? (ιρεα γραμματα) Does he not clearly manifeſt their *divine Extract*, when he ſo nobly diſplays their *divine Effects*; "They are able to make thee wiſe unto Salvation, through Faith, which is in Jeſus Chriſt?" What then ſhall we think of Lord *Bolingbroke*'s Declaration? which I could not read without Grief, and cannot tranſcribe without Horror. "The Bible Hiſtory appears to every one, who reads it without Prepoſſeſſion, and with Attention, to be nothing more than a Compilation of old Traditions, and an Abridgment of old Records." In ſhort, the doctrinal and hiſtorical Parts are indiſſolubly, *&c.* Page 20, Line 18, after the Word "Vigilance" and inſtead of the eight following Lines, inſert—The Number of whoſe Verſes,—eſpecially in the Pentateuch—was computed; and the Arrangement of the very Letters, for the Space of many Centuries, known; whether, before the coming of Chriſt, the Spirit of Prophecy, which confeſſedly exiſted in the *Jewiſh* Church †, was not ſufficient to prevent, or

* 1 *Kings* viii. 32.

† This is a Fact aſſerted by every ancient Prophet, and by almoſt all the ſacred Hiſtorians. A Fact, confirmed by Chriſt and his Apoſtles; unanimouſly atteſted by the earlieſt *Jewiſh* Writers: Neither diſproved nor contradicted, nor ſo much as queſtioned, by any cotemporary Author. And if all this does not amount to a proper

or elſe ſure to detect, any corrupt Innovations; whether, after the Coming of Chriſt, the jealous Eye which the *Jews* and *Chriſtians* had on each other, was not an unſurmountable Bar againſt any material Alterations.

Page 21, Line 2. after "Compoſition"—add—"Though we ſhould reſcue our ſacred Books from the Imputation of ſpurious Additions, this will not, with my Lord at leaſt, either eſtabliſh or retrieve their Character;" they contain, he ſays, a very imperfect Account of the *Iſraelites* themſelves, of their Settlement in the Land of *Canaan*, of which by the Way they never had entire, and ſcarce ever peaceable Poſſeſſion.—The ſacred Narrative is a *ſummary* Account of the *Jewiſh* Affairs; but is it therefore to be cenſured as an *imperfect* Account? It is an Epitome, rather than a complete Hiſtory; but has it not all the Qualities of a perfect Epitome? Thoſe particular Facts are ſelected, which have a more eſpecial Reference to the Intereſts of Religion, and the Kingdom of the Meſſiah: In which the divine Providence is moſt eminently conſpicuous, and from which Mankind may be moſt effectually edified.—Inſtead of finding Fault with the Writers for not being *copious*, when their profeſſed Aim was to be *conciſe*, a true Critic would rather admire the Felicity of their Narration. Which, though a foreign Hiſtory of the remoteſt Antiquity, relating to a People of the moſt ſingular Manners, and peculiar Cuſtoms, expreſſed

proper Proof, what proper Proof can be given of any Tranſaction, that paſſed in a remote Age?

The Argument mentioned above will receive additional Strength, if conſidered in Connection with that ſolemn Charge, "Not to add nor diminiſh." *Deut.* iv. 2. *Prov.* xxx. 6. and with the Cuſtom obſerved by the Prophets, of referring People for a Solution of their religious Doubts, to the written Word. For, would Men of the prophetical Character, allow a Book full of ſpurious Additions? Or, would they direct the well-diſpoſed, to ſuch fallacious Guides?

in an obſolete, dead Language, and compriſed in the ſhorteſt Compaſs, is nevertheleſs ſo clear, ſo intelligible, and ſo very ſatisfactory.

But they contain a *very imperfect* Account of the *Iſraelitiſh* Settlement in *Canaan*.—Is it poſſible for a Perſon, who has read the Book of *Joſhua*, to advance ſuch a Poſition? Was ever any Thing of the Kind deſcribed more minutely, or with greater Accuracy? Here we have the general Diſtribution of the Land, and the Extent of each particular Allotment. The Borders of the ſeveral Diviſions are marked out, as with a Line, and the Cities in the ſeveral Cantons, mentioned by Name. In ſhort, this whole Tranſaction is ſo circumſtantially diſplayed, that ſome Readers, agreeing with my Lord in their Diſaffection to the Bible, but diametrically oppoſite in their Taſte of Literature, have thought it particulariſed even to Tediouſneſs.—However, this Particularity of Deſcription was highly expedient, not only to ſuperſede any ſuch Objection, as his Lordſhip has raiſed, but alſo to aſcertain by an unalterable Standard, the Boundaries of the Tribes; to prevent any Encroachments upon the Inheritance of each other; and to demonſtrate the wonderful Agreement, between the ancient Prediction of *Jacob*, the more recent Prophecy of *Moſes*, and the Situation, the Limits, the Produce of the Territories *, reſpectively aſſigned to the patriarchal Families.

* *Jacob* foretold, That *Zebulun* ſhould dwell at the Haven of the Sea, whoſe Portion actually lay on either Side of the Sea of *Galilee*, and extended to the *Mediterranean*.—*Moſes* foretold, that the Lord ſhould dwell between *Benjamin*'s Shoulders, or the Temple be placed at the Extremity of his Borders.—But I would refer my Reader to *Gen.* xlix. and *Deut.* xxxiii. In which Chapters, compared with the diſtinguiſhing Circumſtances of the ſeveral Tribes, he will diſcern a moſt ſurpriſing Spirit of Prophecy; planning out, with Preciſion, what was afterwards determined by Lot; and foreſhewing, with Exactneſs, what was not come into Exiſtence.

The

The *Iſraelites*, it is added, never had entire, and ſcarce ever peaceable Poſſeſſion of the Land. This, my Lord imagines, muſt imply an Inconſiſtency between the divine Promiſe and the Iſſue of Things: Therefore, to animadvert upon it, he digreſſes from his Subject. But how will his Lordſhip's Animadverſion comport with the Teſtimony of *Joſhua?* Juſt as well as Light conſiſts with Darkneſs. "The Lord gave unto *Iſrael*, all the Land which he ſware to give unto their Fathers; and they poſſeſſed it, and dwelt therein. And the Lord gave them Reſt round about, according to all that he ſware unto their Fathers." *Joſhua* xxi. 43, 44. Is it not demonſtrable, from *Joſhua*'s topographical Draught of the Country, and from the Habitations allotted to the ſeveral Tribes, that they poſſeſſed the Bulk of the Land? What little remained in the Occupation of the *Canaanites*, bore no more Proportion to the Heritage of *Iſrael*, than the Addition of a Fringe, or the Inſertion of a Loop, bears to the whole Dimenſions of the Garment. That they poſſeſſed all this, and that they poſſeſſed no more, were Circumſtances equally conſonant to the prophetic Declarations of Scripture. The one, a punctual Execution of the Minatory; the other, an evident Accompliſhment of the Promiſſory. He that ſaid to their pious Progenitor, "Lift up now thine Eyes, and look from the Place where thou art, Northward, and Southward, and Eaſtward, and Weſtward; for all the Land which thou ſeeſt, to thee will I give it, and to thy Seed for ever*," *Gen.* xiii. 14, 15. The ſame ſaid unto their degenerate Offſpring, "Elſe if ye do in any wiſe go back, and cleave unto the Remnant of theſe Nations, even theſe

* For ever, is evidently promiſed, on Condition of their Obedience. Whereas, in Caſe of Diſobedience, the very Reverſe is threatened, *Deut.* iv. 25, 26.

that

that remain among you; know for a Certainty, that the Lord your God will no more drive out any of these Nations from before you," *Joshua* xxiii. 12, 13. My Lord must forget this last Particular, or neglect to compare it with the preceding; otherwise he would have seen in these Prophecies and their corresponding Events, a signal Manifestation of God Almighty's Goodness, Justice, and Faithfulness: Goodness in giving what he gave, Justice in withholding what he withheld, and Faithfulness in both Dispensations.

As for peaceable Possession—we have already heard the Witness of *Joshua*, a very sufficient Witness, one would presume, as he was Generalissimo of the *Jewish* Forces, and Superintendant-General of the Affair. However, let us search the Records of the Nation, here we meet with long Periods of Peace, under the Government of their first illustrious Commander, and under the subsequent Administration of their Judges: "The Land had Rest from War," *Josh.* xiv. 15. "The Land had Rest forty Years," *Judges* iii. 11. "The Land had Rest eighty Years," *Judges* iii. 30. We find the same Face of public Repose, in the Reigns of *David* and *Solomon*, *Asa* and *Jehoshaphat*; and not of one only, but of every righteous and religious King; or, if Peace departed for a Season, Victory supplies its Place, and Success crowned their Arms.—The Blessing of national Tranquillity, was never promised to the *Israelites* absolutely, but upon Condition of Fidelity to their Almighty Sovereign. Whenever they were entitled to it, by Virtue of this Promise, and their corresponding Obedience, they never failed to enjoy it. Whenever they forfeited their Title, either by revolting to Idolatry, or confiding in Idolaters, they were constantly punished with intestine Commotions, or foreign Invasion. What shall we infer from hence? a Conclusion any Way prejudicial to the sacred Annals? No;

but

but greatly to their Glory. From hence it appears, that they are indeed the Annals of Heaven: A Regiſter, not merely of political Conduct, but of divine Diſpenſations: The awful and important Memoirs of a real *Theocracy*, in which, according to the emphatical Language of *Iſaiah*, "The Lord was their Judge, the Lord was their Lawgiver, the Lord was their King."

But theſe Facts, my Lord complains, are related in a confuſed Manner. To which I anſwer, We have each Reign in the proper Order of Time: The Parentage of the Sovereign is ſpecified, and his general Character given. We are informed at what Age he aſcended the Throne, and how long he ſwayed the Sceptre: Who were the eminent Perſons, and what the remarkable Incidents, which diſtinguiſhed his Government? how he died, and where he was buried. Is this Confuſion; where then ſhall we look for regular Arrangement?—Perhaps his Lordſhip means the interchangeable Narration of Occurrences, in the Kingdom of *Judah*, and the Kingdom of *Iſrael*. This, I own, is obſerved in the latter Parts of the ſacred Hiſtory. But this can no more be called Confuſion, than the Diſpoſition or varying Colours in ſome beautiful Piece of *Moſaic*, can be called Irregularity. It is rather a fine Contraſt, or that pleaſing Diverſification in the Series of Hiſtorical Writing, which my Lord's poetical Friend ſo juſtly admires in the Decorations of a rural Seat:

Here Order in Variety you ſee,
Where all Things differ, and yet all agree.

POPE.

Page 61 to Line 19, ſuppoſe I ſubjoin the following Note.—*Joſhua* and *Samuel* wrought Miracles: *Iſaiah* and *Jeremiah* foretold future Events. Though it is not abſolutely certain, that all the ſacred Hiſtorians were

Prophets,

Prophets, yet it is highly probable, from 1 *Chron.* xxix. 29. This, however, is unqueſtionable, that their Writings were reviewed and approved by Men of prophetical Gifts, and the Approbation of ſuch Judges, muſt give a Sanction, little inferior to the Authority, which their own Compoſitions would claim.

Page 71, at the Top of the Page add—My Lord tells us, " That the Scripture Hiſtory contains an Account of the Diviſions and Apoſtacies, the Repentances and Relapſes, Triumphs and Defeats of the *Iſraelites*, under the occaſional Government of their Judges, and under that of their Kings, and of the *Galilean* and *Samaritan* Captivity." Whether this is mentioned by Way of Derogation, let the judicious Reader determine. I would beg Leave to obſerve, that theſe Occurrences, related in the ſcriptural Manner, with a continual Regard to the ſuperintending Hand of Providence, are ſome of the moſt weighty and intereſting Materials, that can enrich the hiſtorical Page. None ſo well calculated to teach Nations, to admoniſh Kings, and improve Poſterity.—His Lordſhip might have ſaid, with the utmoſt Veracity; and, I think, in common Juſtice, he ought to have ſaid: They contain alſo, the moſt unparalleled Inſtances of national Succeſs, and perſonal Atchievements; the moſt beautiful and affecting Pictures of Virtue, delineated through all its Branches, in a Multiplicity of living Characters; than which nothing can be better accommodated, to excite the Attention, and charm the Imagination; to touch the Heart, and impreſs the Paſſions; to inflame them with the Love, and mould them into the Image of univerſal Holineſs. Here we behold a People always deſtitute of Cavalry, the main Strength of the Battle; yet always a Match, and more than a Match, for their moſt powerful Adverſaries, ſo long as they maintained a dutiful

a dutiful Reliance on their God: A People, who left their Frontiers naked and defenceleſs, at three ſtated Solemnities in every Year; yet never were invaded, at this critical Juncture, by their moſt vigilant Enemies, ſo long as they perſiſted in Obedience to their Almighty Protector: a People, whoſe very Land, as well as its Inhabitants, was wonderful; both the Scene and the Subject of Miracles: For, after five Years unintermitted Tillage, (which, one would imagine, ſhould have exhauſted its prolific Powers) it yielded conſtantly a double Increaſe, in order to ſupply the Demands of the ſucceeding Year; when, by the divine Appointment, all was to lie fallow and uncultivated.—Here we behold Men of ſuch ſingular and exalted Piety, that they walked with God, and were tranſlated into the Realms of Glory, without paſſing through the Gates of Death: Men of ſuch undaunted Courage, that they have rebuked Princes, confronted angry Monarchs, and ſmiled at the ſevereſt Menaces of a Tyrant, whoſe bare Frown has made the World to tremble: Men of ſuch heroic Abilities, that one of them has ſlain his Hundreds; another of them has put his Thouſands to Flight; and both by the moſt contemptible Weapons: a third without any Weapon, has given Chace to the roaring Lion, and the ranging Bear; and rent them to Pieces, or ſmitten them to the Earth: Men, that have been empowered to ſhut or open the Sluices of the Sky; have commanded the Ground to expand her horrid Jaws and ſwallow up the Living; or bid the Grave unlock her adamantine Doors, and reſtore the Dead: Men who have walked amidſt the burning fiery Furnace, as compoſed in their Spirits, and as ſecure in their Perſons, as if they had been taking the Air in ſome calm, ſequeſtred, ſhady Bower. In a Word, here is a Detail of ſuch marvellous Things, as no Eye hath ſeen performed in any other Nation under Heaven; no

Ear

Ear has heard related by any other Annaliſt or Biographer whatever; and, though they are the very Sanctity of Truth, yet ſuch as never entered into the Imagination, even of Romance itſelf to conceive *. My *Remarks*, &c.

Your Opinion with relation to the preceding Paragraphs, will be received as a Favour, and attended, I hope, with a Bleſſing.—I find, I am blamed, for animadverting on his Lordſhip's Style, (Page 36.) For not giving his Lordſhip the Title of Noble, not treating him with a Reſpect ſuitable to his Dignity. I have treſpaſſed, it is farther alledged, againſt the Rules of Candour and Benevolence, Page 33, 34, and Page 68. I know you have a large Share of Patience, may the Lord Jeſus (of whoſe Fulneſs his Saints receive, even Grace for Grace) multiply upon you, both this, and every other Fruit of the Spirit! Pray, what do you apprehend to be the preciſe Meaning of St. *Paul*'s Expreſſion ἐκ πίστεως εἰς πίστιν.—*Romans* i. 17. "From Faith to Faith," as it is tranſlated.

I ſhould be much obliged, if you would let me know, what are ſome of the moſt valuable Books, which you have met with on various Subjects of Importance? What little Treatiſe is moſt proper to put into the Hands of illiterate People?—What are ſome of the moſt judicious and improving Compoſitions in Biography?—What the moſt ſound and weighty Authors, that might be recommended to a young Student in

* "For, aſk now of the Days that are paſt, which were before thee, ſince the Day that God created Man upon the Earth; and aſk from one Side of Heaven unto the other, whether there hath been any ſuch Thing, as theſe great Things are, or hath been heard like them," *Deut.* iv. 32. This, though ſpoken of the Miracles wrought in *Egypt*, and the Wonders manifeſted in the Wilderneſs, is applicable to almoſt the whole Tenour of the Scriptural Hiſtory.

Divi-

Divinity * ?—You see I am always in the begging Strain, the Language of my Letters, is like the Horse Leeches two Daughters, Give! Give!—All I can do, by Way of Return, is to beseech the King immortal, invisible, the only wise God, to give you all spiritual Blessings in heavenly Things.—To do this, with all the Ability which God shall bestow, will be as truly pleasing to, as it is justly due from, Dear Sir,

Your much obliged, and very affectionate Friend,

JAMES HERVEY.

LETTER CVII.

Remarks on various Subjects.

Feb. 12.

My dear Friend,

I Will take a Hundred of *Jenks*'s *Every Man's ready Companion*, for my Mind is not altered, since I promised this;—nor my Charity-Purse drained.—'Tis a useful Book to give away.

I am glad *Jenks*'s *Meditations* sell, and I hope, the Lord will make them a Blessing to the Reader: 'Tis pity they cannot be contrived in less than two Volumes Octavo.

Does Mr. ** want Amusement? Let him take your Friend Dr. *Young*'s Advice †:

Retire, and read his Bible to be gay.

Does Mrs. *** want it? You should teach her to delight in God, and to rejoice in Christ Jesus. A

* See the Note in the LXXXIIId. Letter. of this Volume.

† See Letter XC.

certain

certain Gentlewoman in *Miles's-Lane*, whom you once reproved, has been taught to find her Conſolation, not in the Entertainments of the Stage, but in the aſſured Hopes of Heaven.

Have you given liberally to the Poor? Aſk your Heart, whether you gave out of Love to your dying Saviour? Was this the Motive? It would then be *univerſally* influential; and you would think you could never do enough for his Honour.

If an Earthquake ſhould happen, aſk Mr. ***, (that Advocate for the Theatre) if he would like to be found in the Play-Houſe, and go from the Boxes, or Pit, to the great Tribunal? Indeed, indeed the Stage * is indefenſible.

Thanks for delivering my Meſſage. I wiſh you a ſafe Return, and the continual Guidance of Heaven.

Your's moſt cordially,

My Meſſenger waits,
pardon Haſte. J. H.

* See *Law*'s abſolute *Unlawfulneſs of the Stage fully demonſtrated.* —And likewiſe *Witherſpoon*'s *Serious Inquiry into the Nature and Effects of the Stage*, being an Attempt to ſhew, that contributing to the Support of a *Public Theatre* is inconſiſtent with the Character of a Chriſtian. This was reckoned by Mr. *Hervey* the moſt maſterly Piece ever printed on the Subject.—'Twas wrote by the ſame Gentleman who publiſhed the valuable *Eſſay on the Connection between the Doctrine of Juſtification and the imputed Righteouſneſs of Jeſus Chriſt, and Holineſs of Life.*—He wrote likewiſe *The Characteriſtics*, which have been much admired for the Keenneſs of the Satire, and Livelineſs of the Diction.

LET-

LETTER CVIII.

The Plan of Theron and Aſpaſio.

Weſton-Favell, May 19, 1753.

Dear Sir,

I Have lately been ſomewhat buſied in preparing a Sermon to be preached before the Clergy, at our Archdeacon's Viſitation: and to my weak Nerves, and languid Spirits, a little Buſineſs is a Toil. A Commentator, with whom I wiſh you may long be unacquainted, has taught me the Meaning of *Solomon*'s Deſcription, "The Graſshopper ſhall be a Burden."

This, I hope, will apologize for my Delay, in anſwering more fully your laſt very obliging Favour.—More fully, I ſay, becauſe, in a former Letter, I acknowledged the Receipt of a Parcel with your Remarks. Let me once more, dear Sir, return my ſincereſt Thanks for thoſe judicious and delicate Obſervations. They are ſo valuable, that I cannot but be very deſirous to have the other Parts of my propoſed Work, undergo the ſame Scrutiny, and receive a Poliſh from the ſame Hand. If this kind Office will not too much interrupt your own Studies, give me a Permiſſion to ſend another Packet; and withal a Direction, how I ſhall tranſmit it to you moſt expeditiouſly.

You will eaſily perceive, from ſeveral Hints, perhaps, from the whole Tenour of my Writing, that your new Friend is, what People would call a moderate *Calviniſt*. Your Sentiments in ſome Particulars, may differ from mine. Freely object, wherever this is the Caſe: I aſſure you, I can bear, I ſhall delight to have my Notions ſifted. Nor am I ſo attached to any favourite Scheme, but I can readily relinquiſh it, when Scripture and Reaſon convince me it is wrong.—When I ſee wiſe

and learned Men, forming Opinions different from mine, I hope it will make me diffident of my own Judgment; teach me "not to lean to my own Understanding;" and prompt me to apply more earneſtly, for that bleſſed Spirit, whoſe Office it is, "to lead into all Truth."

I ſhall be glad to hear, that the Work you have in Hand is going on with Expedition. What a Privilege will it be, and what a diſtinguiſhing Favour, if the great eternal God vouchſafes to make Uſe of our Pens to bring any Glory to his Name, or impart any ſpiritual Good to his People! To no Occaſion is the wiſe Man's Exhortation more applicable: "Whatſoever thy Hand findeth to do, do it with all thy Might; for there is no Work, nor Device, nor Knowledge, nor Wiſdom, in the Grave, whither thou goeſt."—I have a Treatiſe intitled, *Dr.* Hildrop's * *Huſbandman's Spiritual Companion*; but never read a Page in it, nor ever heard a Character of it. I have a Diſcourſe upon the ſame Subject, amongſt the Writings of Mr. *Flavel*; it is a long Time ſince I ſaw it, and then I only dipped into it, ſo that I cannot pretend to give a Character of it: Only I think, in general, that *Flavel* abounds with fine Sentiments, exalted Piety, and his Language, for the moſt Part, is expreſſive and beautiful.

Poſſibly you will wonder that I ſhould have had the Treatiſe you inquire after ſo long, and not have peruſed a ſingle Page of the Book; and you juſtly might, in Caſe I had *bought* it: But it came to me *by Inheritance*. My Study is compoſed of the Books, that were collected by my Father, and Grand-father: Among which there are Multitudes, to which I ſhall continue a Stranger, as long as I live, though they ſtand at my Right-hand

* This is reckoned a lively, ſenſible, and ingenious Performance, and a fit Preſent for Countrymen and others. Sold by *Rivington*.

and

and my Left every Day.—I want to be better acquainted with *God's holy Word*—to have its ineſtimable Truths lodged in my Memory—its heavenly Doctrines impreſſed upon my Heart—that my Tempers may take their Faſhion from it—that my private Converſation may be ſeaſoned with it, and my publick Miniſtrations enriched by it.—Thus, dear Sir, may the Word of Chriſt dwell in us richly!

Will you give me Leave to lay before you a *Plan* of the Work? (Part of which has already received, and the Remainder humbly requeſts, your improving Touches) —*viz.* Sincere Obedience not ſufficient for our Juſtification—The Deſign of God's Law, to convince of Sin, and bring to Chriſt—Some farther Objections urged and anſwered: The whole ſummed up. Our Friends part, but agree to correſpond.—*Theron* more attentively obſerving his Heart and Life, is convinced of his guilty State; and begins to ſee the Neceſſity of a better Righteouſneſs than his own; deſires to ſee what can be alledged in Support of the *Imputation* of Chriſt's Righteouſneſs.—This occaſions ſome Letters from *Aſpaſio*, wherein the Point is proved, from the Articles and Homilies of our Church; from the Writings of our moſt eminent Divines; from the Old and New Teſtament.—The Excellency of this Righteouſneſs diſplayed, both from its matchleſs Perfection, and the Dignity of the Author.—A Letter or two from *Theron*, by Way of carrying on the epiſtolary Intercourſe, relating to the Wonders of Creation, as they appear both in the Sea, and on the Land; chiefly calculated to manifeſt the Goodneſs of the Creator, not without a View to the main Subject.—The Influence of this Righteouſneſs, on moral Virtue and evangelical Holineſs—Our Friends brought together again. *Theron*, under diſcouraging Apprehenſions—The Freeneſs of Grace, and of the Gift of Righteouſneſs—Diſcourſe on Faith, by which

we are united to Chriſt, and intereſted in his Righteouſneſs—The noble, beneficial, and delightful Uſe to be made of this Doctrine—*Theron* relapſes into Sins of Infirmity: His Faith ſhaken: Supports proper for ſuch a State—Sanctification; its Nature, its Principles, its Progreſs.—*Aſpaſio* ſeized with a ſudden and fatal Illneſs; his Sentiments and Behaviour in his laſt Moments.

Theſe, dear Sir, are the Stamina of my intended Piece. Oh! that *He*, who educes ſo many Millions of elegant Leaves, lovely Flowers, and graceful Plants, from the Seeds of Spring, may enable this enfeebled Hand to dilate, fill up, and finiſh the Whole!

As ſoon as I conclude this Epiſtle, I write to a very ingenious Friend of your's: With *whom*, ſeveral Years ago, I had begun to form an Acquaintance; but my Departure from *Oxford*, and other Accidents, interrupted the Intercourſe for ſeveral Years. And I was informed, to my unfeigned Sorrow, that Mr. *** was dead. But a Letter lately received from him, moſt agreeably undeceived me, and brought a very welcome Overture for a Renewal of our Correſpondence.—God Almighty grant, that all our ſocial Communication may be a happy Means, not only of cheriſhing our Affection, and refining our Taſte, but alſo of quickening our *Love* to the bleſſed Jeſus, and animating our *Zeal* for his ſacred Intereſts; or, as the Apoſtle expreſſes my Wiſh, with an Energy which no Language but his own can reach, that they may be ſubſervient and effectual εις παροξυσμον αγαπης και καλων εργων.

One or two Articles I forgot, in exhibiting to you *my Plan*. But this * will direct where they are to be introduced.—" The Corruption of our Nature, demonſtrated, firſt from Scripture, then from Experience. Between which, to relieve or entertain the Reader, is inſerted a Dialogue on the admirable Formation and

* See Page 355.

Œconomy of the Human Body."—The Viſitation Sermon I mentioned in the Beginning, though perfectly plain and artleſs, is *in the Preſs:* It will wait upon you in the next Parcel, as ſoon as I have the Favour of your Anſwer. It is printed for the Relief of a poor afflicted Child, as a ſhort Advertiſement will inform the World. The Perſon, to whoſe Management it is conſigned, informs me, that he has given Orders for an Impreſſion of *two thouſand*; beſides a Hundred and Fifty, which I have beſpoke *for myſelf*. Would this Circumſtance recommend it to your beneficent and worthy Friend Dr. ***? I may now no longer look upon it as a Diſcourſe delivered by me, but as an Agent for the Miſerable, and an Advocate for the Diſtreſſed: I ſhould therefore be very glad, and much obliged, if he would, (in Caſe he *approves* the Performance) purchaſe ſome of them, in order to give away. Of this he may be aſſured, that, by every one, of which he ſhall ſo diſpoſe, he will do a real Act of Charity to a diſeaſed and crippled Youth; and I ſhall not ceaſe to pray, that the God of infinite Goodneſs may accompany * the Piece, with his divine Bleſſing, and make the Gift an Act of ſpiritual Charity to the Reader's Soul.—Be pleaſed to preſent my moſt reſpectful Compliments to the Doctor; and give me Leave to expect, not a Line, but a Sheet filled with your Thoughts. Then I ſhall promiſe myſelf one Thing more, that you will, in the Speed of your Favours, as well as in the Worth of its Contents, exceed, greatly exceed, Dear Sir,

Your truly affectionate,
and very much obliged Friend,

JAMES HERVEY.

* A Viſitation Sermon, intitled, *The Croſs of Chriſt the Chriſtian's Glory*, preached by Mr. *Hervey* at the Viſitation held in *Northampton*, on *May* 1, 1753.

LETTER CIX.

On Assurance.

Madam,

I AM pleased not a little, to hear a Lady of your fine Sense and blooming Years, declare, That an Inquiry, relating to everlasting Salvation, "has taken up much of her Thoughts." Let me intreat you to go on, and imitate that excellent Woman, whose Panegyric is uttered by Wisdom and Truth itself: "*Mary* hath chosen that better Part, which shall not be taken from her."

You inquire, "Whether the *Elect of God* have not an *inward* Assurance that they shall be *saved?*"—Your Casuist takes Leave to answer the Question, by asking another. Why should not you and I, Madam, have this Assurance?—Is it not a Blessing, intended for Christians in general? "We know," says the Apostle, "that we are passed from Death unto Life." He says not I and some eminent Saints,—but *we*; including those Believers to whom he *wrote*, those, among whom He *preached*, and all those, who *hereafter should believe*, through his Word.

Is not this a most desirable Knowledge? On the *other* Hand, can any Thing be more afflicting, than a State of *Suspense* with regard to this all-important Affair? To be *in Suspense* whether my final Lot will fall, in the Regions of endless Misery, or the Mansions of eternal Glory?—Insupportable!—Can it be the Will of our most indulgent Creator, that we should spend our Days, in this sad *Uncertainty* and *distressing Anxiety?*—Impossible!

But have we *a Warrant* for this Assurance?—We have the *best* of Warrants, the Gift of God. If your good

good Father gives you a Pair of Diamond Ear-Rings, or (which, rightly improved, will be much more ornamental) a neatly printed Bible; do not you look upon this as a ſufficient Warrant to call theſe Preſents *your own?* Do not you reſt fully aſſured that by Virtue of your Parent's Gift, they are your unqueſtionable Property.—Perhaps you will ſay, where has God Almighty done any Thing like *this?* where has he given Salvation or Life eternal to *me?*—Be pleaſed to conſult 1 St. *John* v. 11. * and you will find an Anſwer; which, I hope, will prove perfectly ſatisfactory and highly delightful.

Is this ſpoken to *me?*—To you, Madam; to the young Ladies of your Acquaintance, and to every one, who reads it. Life eternal is given, juſt as the Manna was given in the Wilderneſs. The Manna, which each hungry *Iſraelite* might gather, and eat it. Life eternal, that every poor Sinner may receive and enjoy it.—But I have *no Merit*, nothing to *deſerve* it.—Then you have juſt as much as the all-gracious God requires. "Without Money, and without Price," is his bountiful Declaration. Freely and abſtracted from all Deſerts, are his generous Terms. You have *no Merit*, Madam, and I have leſs than none. But has our divinely excellent Redeemer nothing *meritorious!* For his Sake, this magnificent and glorious Gift is conferred. "Not we ourſelves, but Jeſus Chriſt the righteous has obtained eternal Redemption for us."

May I then aſſuredly *believe*, that God gives eternal Life to *me?*—May you glorify God's Truth? may you glorify his Grace? may you glorify the Death and Obedience of his beloved *Son?* If ſo, then you may, you ought, it is your Privilege and your Duty, to believe, that God Almighty freely gives to *you* eternal Life.

* "And this is the Record, that God hath given to us eternal Life: and this Life is in his Son."

When you receive this Gift, look upon it as your Portion; live in the moſt comfortable Expectation of it; relying on nothing vaulable in *yourſelf*, but depending entirely upon the faithful Promiſe of *Him*, who cannot lie.—Then you will feel your Heart inclined to *love* your moſt adorable Benefactor;—then you will ſtudy to *pleaſe* Him in all you Converſation;—then you will be truly *holy*.—All which is, with great Sincerity, wiſhed by the amiable Miſs * * * 's

Moſt obedient Servant,

JAMES HERVEY.

LETTER CX.

A Criticiſm of Heb. vi. 2. *and Miſcellaneous Remarks.*

Weſton-Favell, Aug. 18, 1753.

Dear Sir,

I Have now procured ſome Franks, and leſt the Want of this Vehicle ſhould retard the Delight and Improvement, which I always receive from your Correſpondence, I take Leave to encloſe one. 'Tis for your Uſe, but my Benefit.

I received the Parcel, and owe you my Thanks for the Preſent. I wonder, that you ſhould be backward to gratify Mr. * *. Certainly, you have Truth on your Side. The Arguments are nervous and concluſive; clearly and (for the moſt Part) conciſely ſtated, urged with Propriety, and a becoming Warmth; yet without any of that Wrath of Man, which worketh not the Righteouſneſs of God; but rather (for I apprehend, there is a μειωσις in the Expreſſion) obſtructs its Advance, both in ourſelves and others. If I was in your Caſe, I would

would let my Arrow fly, as far as Providence is pleaſed to carry it: And I beſeech the bleſſed God to proſper it, that it may give a mortal Blow to Error, and co-operate with his own holy Word, in being profitable προς ελεγχον.—Now I mention Mr. * *, pray let me deſire you to aſk, when you write to him again, whether he received, ſome Months ago, a Letter from me. If it miſcarried, I ſhall with Pleaſure ſupply its Place with another: for, though I have now but very few Correſpondents, and my enfeebled Conſtitution will allow me to write but few Letters, I ſhall ſtrive hard to keep up an Intercourſe with thoſe Gentlemen, from whom I expect to have my Taſte refined, or my Mind improved. And among that Number I reckon Mr. * *.

I ſhall ſincerely rejoice to hear, that your Eye is ſtrengthened and your Health confirmed. How valuable are theſe Bleſſings! eſpecially to thoſe who employ them for the Honour, and devote them to the Service of Chriſt.—I wiſh you had taken Minutes of what you ſaw moſt remarkable, in your Tour through *Weſtmoreland* and *Cumberland*. A Deſcription of thoſe Counties would be very acceptable to us, who inhabit a more regular, and better cultivated Spot. Deſcribed in your Language, and embelliſhed with your Imagination, ſuch an Account might be highly pleaſing to all; and grafted with religious Improvements, might be equally edifying. —Such kind of Writings ſuit the preſent Taſte. We don't love cloſe Thinking: That is moſt likely to win our Approbation, which extenuates the Fancy, without fatiguing the Attention. Since this is the Diſpoſition of the Age, let us endeavour to catch Men by Guile; turn even a Foible to their Advantage, and bait the Goſpel-Hook, agreeably to the prevailing Taſte.—In *this* Senſe, "Become all Things to all Men."

Permit me to aſk, Whether you have yet ſeen *Witſius de Œconomiâ Fœderum?*—I wiſh, for my own Sake, that you

you was ſomewhat acquainted with this Author; becauſe, if you ſhould be inclined to know the Reaſon and Foundation of my Sentiments on any particular Point, * *Witſius* might be my Spokeſman: He would declare my Mind, better than I could myſelf.

Converſing ſome Time ago with a very ingenious Gentleman, he made an Obſervation, which I think is new and curious; I ſhould be glad of your Opinion, whether you think it rational and ſolid. It was upon thoſe Words, Βαπτισμων διδαχης, επιθεσεως τε χειρων. *Heb.* vi. 2. This Paſſage is generally ſuppoſed, eſpecially by the Writers of the eſtabliſhed Church, to denote the Sacrament of *Baptiſm*, and the Rite of *Confirmation*.—With regard to the *latter*, my Friend *queried*, whether the Practice of *Confirmation* can be allowed to conſtitute one of the *Fundamentals* (Στοιχεια) of Chriſtianity?—With regard to the *former*, can it be ſhewn, that the Apoſtle, in any other Place, calls the Ordinance of Baptiſm Βαπτισμοι, in the *plural* Number? May not then the Clauſe more properly refer to two eminent *Jewiſh* Uſages; the various Purifications made *by Waſhings*, and the Impoſition of Hands *on the piacular Victims?* The *one* of which repreſented a Purity of Heart and Life; the *other* was expreſſive of a Tranſlation of Puniſhment, from the Offerer to his Sacrifice.—Then we have ſignified, in Language familiar to the *Hebrew*, and by Images with which they were perfectly acquainted, the Sanctification of the Spirit, and the Subſtitution of Chriſt in our Stead.—What ſeems to corroborate this Conjecture is, the vaſt Importance of theſe two Articles. They are the two grand diſtinguiſhing Peculiarities of the Chriſtian Scheme: Without them, every Treatiſe upon Fundamentals muſt be extremely defective.

* A Tranſlation of this favourite Author of Mr. *Hervey*'s would ſurely be acceptable, eſpecially as the Original is ſo very ſcarce.

I am

I am much pleaſed with your Remark on a certain learned ***. The *Heart* ſurely ſhould be engaged in the Preacher's Office, as well as the *Head.*—

> *Are* Paſſions *then the* Pagans *of the Soul?*
> Reaſon alone *baptiz'd?* Alone *ordain'd*
> *To* touch *Things ſacred?*

The great Apoſtle was *fervent in Spirit*, as well as *cogent in arguing*. He beſeeches, conjures, and charges his People. He adds Prayers to his Intreaties, and Tears to his Prayers. When he reaſons, Conviction ſhines; when he exhorts, *Pathos* glows. May your Diſcourſes, dear Sir, be ſtrong with the one, warm with the other, and by *both* be happily inſtrumental, "to turn Sinners from * Darkneſs unto Light, and from the Power of Satan unto God, that they may receive Forgiveneſs of Sins."—We have *very wet* unkindly Weather for the Harveſt. May it teach us all to ſee our Dependence on that divine Hand, which giveth Rain from Heaven and fruitful Seaſons. May it ſtir us up to long more ardently for *that* Inheritance which is incorruptible, as well as undefiled! whoſe Character is Perfection, and whoſe Duration is Eternity.—Into this, dear Sir, may you, and many of your Hearers, many of your Readers, in due Time, have an abundant Entrance! and there find, as a Monument of Mercy, and a Trophy of redeeming Grace,

Your truly affectionate Friend,

JAMES HERVEY.

* See *Acts* xxvi. 18.

LET-

LETTER CXI.

On the publishing his Visitation Sermon, and Miscellaneous Observations.

Weston, Oct. 28, 1753.

AND must I resume my Correspondences? Does my dear Mr. *** join with several other Friends, to render me inexcusably rude, if I neglect writing any longer?—Then, with the divine Assistance, I will again take up my Pen, though an incessant Series of Infirmities has wore it to the very Stumps; for which Reason I had thrown it aside, with an Intention to continue silent, and inactive, as a dead Man out of Mind.

To make some Reparation for my past Negligence, I acknowledge your late Favour without any Delay. Yesterday I received it, and To-day I answer it; even though I might justly plead Weariness, as an Excuse for a dilatory Conduct.—I have this Afternoon been preaching to a *crouded* Audience—The Lord Jesus Christ grant it may be an *edified* one! You would be surprised, and I believe every Body wonders, that I am able to officiate *for myself*. I am *so weak*, that I can hardly walk to the End of my Parish, though a small one; and *so tender*, that I dare not visit my poor Neighbours, for fear of catching Cold in their bleak Houses; yet I am enabled, on the Lord's Day, to catechise, and expound to my Children in the Morning, and to preach in the Afternoon. And every *Wednesday* Evening, Hay-Time and Harvest only excepted, I read Prayers and give them a Lecture-Sermon in *Weston* Church. This is the Lord's Doing, or, as your favourite Book expresses it, this is owing to "the good Hand of my God upon me." Join with me, my dear Friend, in adoring his Grace, and pray, that if my Life is spared, my

my Capacity for his Service may be prolonged; that, if it be his bleſſed Will, *the Day*, which puts an End to the *one*, may put a Period to the *other*.

I thank you for your News from the *Weſt*. I aſſure you, it is highly pleaſing to hear, eſpecially concerning the Proſperity of my old Acquaintance. I often think of them, and with deep Regret, for my Unprofitableneſs amongſt them. Bleſſed be God for ever and ever, that both they, and I may have a better Righteouſneſs than our own. May we all grow in Grace, and ere long meet in Glory!

You need not doubt, but it is a Pleaſure to my Heart, to remember, in my beſt Moments, that valuable and valued Friend, with whom I have frequently took ſweet Counſel on Earth, and with whom I ſhall quickly be admitted into the Heaven of Heavens; there to behold the Glory, the inconceivable and eternal Glory of *him*, who loved us *both*, and has waſhed us from our Sins in his own Blood.

God has been pleaſed to pity the *poor Youth*, for whoſe Relief the Viſitation Sermon I preached at *Northampton* was printed. Through his good Providence, an Edition of *two Thouſand* is diſpoſed of; beſides a ſupernumerary Proviſion of two Hundred, deſtined to the Uſe of my Pariſhes. Nay, the Manager for the diſtreſſed Object, is venturing upon *another* Edition. See, dear Sir, if God will bleſs, who can blaſt? If He will further, what can obſtruct? A Feather, a Straw, if he pleaſes to command, ſhall be a poliſhed Shaft in his Quiver. Truſt not therefore in Eloquence or Argument, in Depth of Thought or Beauty of Style, *both* which are confeſſedly wanting in the *preſent* Caſe, but truſt ye in the *Lord for ever*, for in the Lord Jehovah is everlaſting Strength.

I am ſurpriſed, that any Attendant on the ** of *** ſhould inquire after my Sermon, unleſs it was to criticiſe,

ticiſe, cenſure, and expoſe it: Becauſe, there was really given too much Occaſion, both to his ** and all his Friends, to reſent what ſome Time ago I ſeemed to have done. In the Midſt of the Controverſy between the ** and the ***, there was put into the ** Journal a Paragraph from a Letter of mine, conſiſting of a pretty high Encomium on Mr. * * *. As though I ſhould, unchallenged and unprovoked, ſtep forth to confront your ***; or ſhould think to bear down a *** Objections by my ſingle Authority.—This was alſo inſerted in the moſt offenſive Manner; not as an Extract from a private Epiſtle, without the Conſent or Knowledge of the Writer, but introduced as my own Act, and ſubſcribed with my own Name.

I have found no Reaſon to retract one Jot or Tittle of what was ſaid. And God forbid, that I ſhould be aſhamed of that incomparable Miniſter of Jeſus Chriſt; than *whom*, I know no Man on Earth, who has more of the amiable and heavenly Spirit of Chriſt. Nor do I remember to have met with, in all my Reading, a Perſon, ſince the Days of Miracle and Inſpiration, ſo eminently zealous or ſo extenſively uſeful. Yet to obtrude his Character on the Publick, at ſuch a Time, and with ſuch Circumſtances, had ſuch an Air of Officiouſneſs, Self-conceit, and Arrogance, as muſt neceſſarily diſguſt others, and is what I would abſolutely diſavow.

This, I afterwards learned, was done by a well-meaning and moſt pious Man; but, in this Particular, very injudicious. It is much to be deſired, that *religious* Perſons may have Wiſdom with their Zeal; Eyes in their Wings, that, as far as is conſiſtent with the Exerciſe of Integrity, and the Diſcharge of Duty, we may give no Offence, neither to the *Jew*, nor to the *Greek*, nor to the Church of God.

Accept my ſincereſt Thanks for your promoting the Spread of my Sermon, and continue your Prayers for its

its enfeebled Author, that, if the moſt High God vouchſafes to employ him in any other Work for the Honour of his dear Son, he may be enabled to find out acceptable Words, and that which is written may be the Words of Truth.

My affectionate Compliments wait upon Mrs. ***. May you and your's dwell under the Defence of the moſt High, and abide under the Shadow of the Almighty!

I am, dear Sir,

Moſt cordially and inviolably your's,

J. HERVEY.

LETTER CXII.

On the Difficulty of properly commenting on the Scriptures.

Weſton, May 5, 1754.

Dear Sir,

SOME Time ago, Mr. *Moſes Browne* was ſo kind as to tranſmit to me three of your Letters, which gave me both Pain and Pleaſure.—*Pain*, to think how I had neglected to cultivate ſo valuable a Correſpondence—*Pleaſure and Improvement*, from the Peruſal of your truly judicious Remarks on Mr. *Kennicott*'s Performance, and Mr. *Goadby*'s Attempt.—The latter I am afraid, is not ſenſible of the great Importance, and no ſmall Difficulty of writing a proper Comment on the whole Bible. To explain and illuſtrate, with any tolerable Juſtice, a Book ſo very ſublime, ſo vaſtly comprehenſive, ſurely ſhould be the Work, not of a few Months or Years, but of his whole Life, were his Abilities ever ſo diſtinguiſhed. I ſhould be extremely

ſorry,

ſorry, to ſee that glorious Gift of Heaven, come abroad into the World—with ſuch a Collection of Remarks, as might be more likely to depreciate, than miniſter to its univerſal Acceptance.

You are pleaſed to mention my intended Work, and to offer your kind Aſſiſtance; an Offer, which I aſſure you I highly value: I deſire nothing ſo much, as to have the ſame Impartiality of Criticiſm exerciſed upon my Manuſcript, as you have beſtowed upon the aforementioned Writings. When my Piece has been enriched by your Corrections, and if it receives your Imprimatur, it ſhall go to the Preſs without Delay, as there is a Likelihood of a large Demand for the Work, both at Home and Abroad. This Conſideration makes me timorous and diffident, eſpecially, as my inceſſant Infirmities and unconquerable Languors render me ſadly unfit for the Support of ſo weighty and ſo grand a Cauſe. If it was not for ſuch a Declaration in the Word of Truth and Life as this—"Not by Might, nor by Strength, but by my Spirit, ſaith the Lord," I ſhould totally deſpair of any Succeſs.—Excuſe, dear Sir, this haſty Scribble: Strengthen the feebleſt of all Hands, engaged in the divine Jeſus's Service, and pity a Man, whoſe Head aches while he writes to you; and Heart almoſt fails, when he writes for the Publick. But is, amidſt all his Weakneſſes,

Your very ſincere and much obliged Friend,

JAMES HERVEY.

LET-

LETTER CXIII.

Miſcellaneous Obſervations.

Weſton-Favell, May 20, 1754.

My dear Friend,

YOUR Letter was good News from a far Country, and made doubly Welcome, by a long preceding Silence, and by the valuable Hand that brought it.

Mr. ** gave me his Company one Afternoon. We talked of Chriſt Jeſus and his beloved Miniſter at **: Oh! that our Converſation may be edifying, and build us mutually up in our moſt holy Faith!—He was ſo obliging, as to preſent me with the Picture of the late worthy Dr. *Doddridge*. I hope, when I view it, I ſhall be reminded of the Inſcription of *Sennacherib*'s Statue; Εϛ εμε τις οραων ευσεβης εϛω*. Or rather, that it will addreſs me with the Apoſtle's Admonition; "Be ye not ſlothful, but Followers of them, who through Faith and Patience inherit the Promiſes."

Mr. ** has likewiſe tranſmitted to me ſeven of your Sermons, ſix on common, one on ſuperfine Paper. For the latter I ſincerely *thank* you; for the former I deſire you will give me Leave to *pay* you. I propoſe to gratify and oblige my Friends with them; and it ſeems utterly unreaſonable, that I ſhould be generous at *your* Expence.—I admire and applaud your noble Reliance on God and his Providence; and, were you a ſingle Man, I would not offer to interpoſe a prudential Hint. But, perhaps, the other amiable Parts of yourſelf, may not have the ſame ſteady and triumphant

* The *Engliſh* of this *Greek* is, Whoever looks on me, let him worſhip God.

Faith. For *their* Sakes therefore it may be adviſable, to take the Ant for a Pattern, and lay up Something againſt a rainy Day.

I heartily wiſh, that good Providence, on which you depend, may ſpread your Piece, and proſper it in the World. Sure you ſhould ſuffer it to be advertiſed in ſome of the principal News-Papers. I dare ſay you deſire, you covet, you are ambitious to do Good, and be extenſively uſeful. As this then is a commodious open Door, let not my Friend's Modeſty or Self-Diffidence ſhut it.

I have no Deſire to reconcile you, dear Sir, to Syſtems, human Syſtems of Religion; I know other devout and godly Perſons, that diſlike them. They have been ſerviceable to my Soul, and whenever I read them, I think, they are bleſſed to my Improvement and Comfort: Only let us all concur, in prizing the bleſſed Book of God. May we enter into its Treaſures more and more, and ſhed abroad the ſweet Savour of its Doctrine in every Place! Above all, my dear Mr. **, may we never ceaſe to teſtify of him, who is the Alpha and Omega of the Scripture, and the Soul and Center of the whole Chriſtian Religion; who is by infinite Degrees, the moſt grand and amiable Repreſentative of the eternal Godhead to the Church; and the only Source of Pardon and Acceptance, of Wiſdom and Goodneſs, of Grace and Glory, to the Believer.

I rejoice to find, that you take in good Part my very free Remarks, and very feeble Attempts to criticiſe. Indeed, I did not doubt but you would.—I ſend two or three Manuſcripts, and beg of you to exerciſe the ſame Frankneſs of Admonition, and the ſame Impartiality of Cenſure upon them.—My Bookſeller tells me, it cannot be compriſed in leſs than *three* Volumes. I have always had an Averſion to *ſo diffuſive* a Work. Many will not have Ability to purchaſe them; many not

not have Leiſure to read them, and to ſome, I fear, the very Sight of *three* Volumes would be like Loads of Meat to a ſickly or ſqueamiſh Stomach. Yet I cannot contract the Work, and reduce it to the Size of *two*, without omitting thoſe Parts, which are intended to entertain the Reader, keep him in good Humour, and allure or bribe him to go on. What would you adviſe?

I have not ſeen Lord ***'s Works. And ſince their Character is ſo forbidding, their Tendency ſo hurtful, I ſhall not attempt to ſee them. I don't queſtion, but the great Phyſician will provide an Antidote for this Poiſon, and the almighty Head of the Church will enable his Diſciples to tread on ſuch Serpents.

I am this Day a Priſoner in my Chamber, and write in much Pain. Bleſſed be God for that World, where all Tears will be wiped away from our Eyes, and "there will be no more Pain." And bleſſed be God for a *Saviour*, who is the Way to thoſe happy Manſions, and the Door of Admiſſion into them.—Oh that every Thing may lead my dear Friend and me more and more to Chriſt! In *Him* alone Peace, and Reſt, and true Joy are to be found.

I ſend Letters viii, ix, x, xi. and Dial. xv, xvii. Do, my dear Sir, improve, poliſh, and enrich them. And, if God Almighty bleſſes them, if our adored Redeemer vouchſafes to work by them, I will *thank* you, not only in theſe Regions of Sin and Mortality, but when I meet before the Throne of the Lamb, and amidſt the Angels of Light. Till then may the Father of Mercies keep you as the Apple of his Eye, and make you a poliſhed Arrow in his Quiver. Believe me to be, dear Sir,

Your ſincere, obliged, and

affectionate Brother in Chriſt, J. H.

LETTER CXIV.

Remarks on various Subjects.

Weſton, May 30, 1754.

Dear Sir,

YESTERDAY I received your valuable Letter. I thank you for the comfortable *Prayer:* It exactly ſuits my Circumſtances, may I be enabled to breathe it from my very Soul in Faith, and may it enter into the Ears of the God and Father of our Lord Jeſus Chriſt! —Pray make no Apology for the Length of your Letter. Whenever you favour me with another, the more you ſuffer your Pen to enlarge, the more you will oblige and improve your Correſpondent.—I wiſh you Succeſs in finiſhing your chronological and hiſtorical Treatiſe, and ſhall be much pleaſed to peruſe it.

Your Solution of the Difficulty in *Acts* vii. is very ingenious, and ſubſerves the Purpoſes of Piety. But do you think the Patriarchs would inter the *Sichemites* in a Burying-place, which belonged to a Stranger; and not rather depoſit them in their Family-Vaults, or the Sepulchres where their Anceſtors lay?—I ſhould be glad to ſee the Sequel of your Diſſertation concerning the fallen Angels.—I ſend herewith four of my Dialogues,—which I beg of you to examine with a kind Severity. I do aſſure you, I can bear to receive Cenſure from a Friend, and will kiſs the Lips that adminiſter it, eſpecially when it is intended to preſerve my Attempts to further the glorious Goſpel from the Contempt of the Publick.—I will, ere long, ſend you in a Frank a general View of my *Plan*, which, in the Execution is become *too prolix*; and cannot be comprehended in leſs than *three* Volumes, of the ſame Size with the *Medi-*

Meditations, unleſs ſome judicious Friend will help me to curtail and abridge.—I am very unwilling to publiſh a Work conſiſting of *three* Volumes; I apprehend, this will obſtruct the Sale not a little. Be ſo kind as to ſerve my Eſſays as you have treated Mr. *Goadby*'s Expoſitory Notes; take the Pruning-Knife, and freely lop off the luxuriant Parts. Your Notes on Mr. *Taylor* of *Norwich*, I return with thankful Acknowledgments; you will ſee, what Uſe I have made of them.—I had penn'd more Animadverſions upon that Piece, but upon a Review I found they would ſwell the Work too much. I have a Note, Dial. iv. Page 4. that is directly to the Point; would you adviſe me to retain it? I had expunged it. I have directed the Printer to reſtore it, but *hæſitanter hoc*.—You will receive half a Dozen of a little Collection * of Scripture Promiſes, which I lately printed in two ſmall Pieces of Paper, chiefly for the Poor, to be paſted, one at the Beginning, the other at the End of their Bibles, or indeed of any pious Book.—Perhaps you may know ſome, to whom ſuch a Preſent, though minute, may be welcome.—As ſoon as you return theſe Manuſcripts, if I have your Approbation, I purpoſe to employ the Preſs. In the mean Time, it ſhall be my Prayer to God, that he may give you a right Judgment in all Things.

Your moſt affectionate,

JAMES HERVEY.

* See Vol. I. p. 311.

LETTER CXV.

On antient Hiſtory.

Jan. 12, 1754.

My dear Friend,

DO you wonder, why I have not acknowledged the Receipt of your laſt? Indeed it deſerved a moſt ſpeedy and a moſt grateful Acknowledgment, but I was unwilling to interrupt your Thoughts with freſh Inquiries; your Thoughts, I hope, have been employed, in diſcovering the Reverend Dr. ***'s Miſtakes, and in teaching him, what that means, which our Lord gave as the Commiſſion to his Miniſters, "Preach the Goſpel."

I received your Preſent from Mr. ***; but I ſhall not want any Memorial of your Friendſhip, ſo long as you will give me Leave to conſult you, about difficult Paſſages in Scripture; and theſe Memorials, I aſſure you, will not be tranſient; I ſhall carefully preſerve them; and when their Number and Size is a little more increaſed, ſhall form them into a Volume, which ſhall be more valuable to me, than any Book in my Study.

The Anecdotes of your own Life are very welcome, if you could add others, they would be ſtill more pleaſing. As you are well acquainted with antient Hiſtory, have you met with my Account of the four Monarchies? Conciſe, taking in only the moſt memorable and ſtriking Facts; and ſtill more particularly calculated to explain the Prophecies of Scripture, and demonſtrate their exact Accompliſhments. This, with a ſuccinct Detail of the Deſtruction of *Jeruſalem*, and the Diſperſion of the *Jews*, would, I think, be a very pretty hiſtorical Furniture for young Minds.

I think

I think all your Criticiſms pleaſe and improve me, that only excepted, which relates to 1 *Cor.* ix. 24. While I was writing this, Mr. *P****, the Bearer, came in, for which Reaſon, you will give me Leave, for the Sake of enjoying his Company, to conclude; only let me add, that I purpoſe, if I live to the Beginning of next Week, to finiſh what I intended to ſay, in a Letter by the Poſt, which very probably may anticipate what now comes from, Dear Sir,

Your's, *&c.*

LETTER CXVI.

On prudently giving Alms, a Reproof for Profaneneſs.

Dear Sir,

I Think one Guinea is full enough for giving away to a Perſon, of whoſe Character we are ignorant. There are too many (*dolet dictum!*) to whom an Alms in the Way of *Money*, is only an Adminiſtration of Fuel to their Luſts. Not that I preſume to fix ſuch a Charge upon the *preſent* Petitioner; yet this Conviction makes me *cautious*, where I have no Aſſurance of the Perſon's Sobriety. Had it not been for his *Father's Worth*, I ſhould have almoſt thought it my Duty to have ſhut my Hand, till I received ſome more ſatiſfactory Recommendation. We are *Stewards* of our Maſter's Goods, and *Diſcretion* is requiſite in the Diſcharge of ſuch an Office, as well as *Fidelity*.

I fancy, my dear Friend, you did not take Notice of an unbecoming Expreſſion, which dropt from your Lips, while I ſat at your Table. You was a little chagrined at the Careleſſneſs of your Servant, and ſaid

to him with ſome Warmth, "What! in the *Name of God* do you mean?"--Such Expreſſions from *your* Lips, will be much obſerved, and long remembered. I need ſay no more; you yourſelf will perceive, by a Moment's Reflection, how faulty they are *in themſelves*, and how pernicious they may be *to others*. May the good Lord pardon and deliver you from Evil!—And may *both* of us more frequently *meditate* on this important Text, "Set *a Watch* before our Mouths, and keep the Door of our Lips!"

Ever your's, while

JAMES HERVEY.

LETTER CXVII.

On ſcriptural Criticiſm.

June 14 1754.

My dear Friend,

BEFORE this can reach your Hands, you will, in all Probability have ſeen Mr. *P****: He is really an ingenious Gentleman, has a lively Apprehenſion, a penetrating Judgment, as well as a large Share of Reading. May the Almighty Spirit vouchſafe to ſanctify thoſe Endowments; and make our Interviews, not an Occaſion of ambitiouſly diſplaying our Talent, but of building up one another in our moſt holy Faith! I can hardly agree to my Friend's Propoſal, for altering the Tranſlation of 1 *Cor.* ix. 24. May it not be an Incitement to the utmoſt Diligence? *q. d.* The Contenders know, that, though *many* run, yet *one alone* can receive the Prize. Therefore they exert all their Strength and all their Speed, *each* hoping and *each* ſtriving,

ſtriving, to be that diſtinguiſhed happy *one:* So likewiſe do ye: Or may it not be an Encouragement, drawn from the Proſpect of general Succeſs? *q. d.* How much greater Reaſon have you to run the Chriſtian Race? Since not *one* only, but *all* may receive the Prize of your high Calling.—Of theſe Interpretations the former ſeems moſt ſuitable to the Tenour of the Apoſtle's Diſcourſe. What do you apprehend to be the preciſe Senſe of that Expreſſion, εστε εν αυτο πεπληρωμενοι. *Col.* ii. 10. Is our Tranſlation exact? Or ſhould it be rendered, Ye are filled with him, filled by him? Filled with Wiſdom, Holineſs, *&c.* I was reading *Pſalm* civ. and a Doubt aroſe concerning the Meaning of thoſe Expreſſions—"He layeth the Beams of his Chambers in the Waters."—"He maketh the Clouds his Chariot."—Does the Pſalmiſt intend to ſignify the ſame Thing by Waters and Clouds? Or by Water does he mean ſomewhat different from the Fluid, which compoſes the Clouds? *Houbigant* finds Fault with our Tranſlation of המקלה, *Durè & incredibiliter Arias, contignavit aquis*; he would correct it according to his uſual Way, by altering the Original, *Nos legimus* המקלם, *cooperiens: Sic legunt, præter Syrum, omnes in Polyglottis.*—What think you of the Word מבאו, Verſe 19. "Going down?" Is that all, which the Sun knows or obſerves; would not that be a very imperfect Diſcharge of his Office? May not the original Phraſe denote his going his Circuit, his whole Journey? Comprehending, not only his ſetting, but his riſing, his Meridian, and all his Stages; together with his Paſſage from one Tropic to another, and his Diſtribution, not only of Day, but of Seaſons alſo, through the various Regions of the Globe?—מועדים is this Word rightly tranſlated *Seaſons?* By *Seaſons* we generally mean the four grand Diſtributions of the Year into Spring and Summer, Autumn and Winter. But theſe,

theſe, you know, are neither occaſioned by the Influences, nor regulated by the Appearances of the Moon. —I could be glad to ſee, from your critical Pen, a correct Tranſlation of this fine Pſalm; together with ſuch Remarks, as may explain what is difficult, and illuſtrate what is beautiful. Next *Saturday* I hope to ſend your Manuſcripts. In the mean Time, let me promiſe myſelf a Remembrance in your Prayers, and expect the Favour of a Letter, which will be thankfully received and valued by,

Dear Sir, affectionately your's, *&c.*

J. Hervey.

LETTER CXVIII.

On his Father's Illneſs.

Dear Sir,

MY poor Father is in ſome Reſpects better, but he is as weak and helpleſs as ever. Moſt of his Time paſſes in a Kind of doſing Sleep. He has no Inclination to talk; takes little Notice of Perſons or Things.—I hope, his great Work is done, his Intereſt in Chriſt ſecured, and his Soul ſanctified by Grace. For indeed, ſuch a State of Languiſhing is as unfit to work out Salvation, and lay hold on eternal Life, as to grind at a Mill, or to run a Race. Oh! that we all may give diligent Attention to the Things, which belong to our Peace, before the Inability of Sickneſs, and the Night of Death approaches.—I ſent for the *Poem on Sickneſs*, by Mr. *Thompſon* of *Queen*'s College, *Oxford*; and was ſurpriſed to find it a four Shilling and Six-

Six-penny Piece. It is, I think, a looſe and rambling Performance; ſome good Lines, but a great Deal of it, Nothing at all to the Purpoſe. Not comparable, in Point of Elegance, Propriety, and Beauty, to his *Hymn on May*. However, I would not have it depreciated, methinks, becauſe it ſpeaks worthily of the Chriſtian Religion, and the Rock of our Hopes, Chriſt Jeſus.

Adieu, my dear Friend, ever your's,

JAMES HERVEY.

LETTER CXIX.

On publiſhing his Theron and Aſpaſio.

Weſton, June 21, 1754.

Dear Sir,

BEFORE this arrives, I hope my Parcel, tranſmitted according to your Direction, will have reached your Hands; and my *Dialogues* will have received the free Correction, and the friendly Improvements of your Pen.

As, through my many and repeated *Infirmities*, I had long diſcontinued, and have often intermitted my intended Work, I am informed from *London* that the Abettors of the *Socinian* Scheme, have been pleaſed to triumph in my Diſappointment; imagining, that, through Fear or Inability, I had laid aſide my Deſign, and inſinuating, that I had changed my Principles, or was conſcious of the Weakneſs of my Cauſe.—From theſe Gentlemen, if my Eſſay ſhould appear in Public, it may expect a ſevere Examination, and probably a violent Attack. I hope your Friendſhip will anticipate their Inveteracy; and remove thoſe Blemiſhes, which might

might give them a Handle for Cenſure, or a Ground for Inſult. My Prayer for my kind Corrector is, that the Lord Jeſus Chriſt, whoſe ſacred Honour and precious Intereſts are concerned, would give him "the Spirit of Wiſdom and Underſtanding, the Spirit of Counſel and of Might;" וחרחו ביראת יהוה Is there not a peculiar Force and Beauty in this laſt Metaphor? How would you develope and ſet it forth to common View? I have juſt had Occaſion to conſider that remarkable Expreſſion in Pſalm xv. נמאס בעיניו נבזה; Methinks, the *Bible Tranſlation* does not recommend itſelf to my Judgment; I am better ſatisfied, and more edified *with the Verſion uſed by our Liturgy*; only it ſeems not to have preſerved the *Strength* of the Original. However, I will ſay no more upon this Point, becauſe, if I live to ſend another Packet of probationary Manuſcripts, you will ſee my Sentiments on this Particular, incorporated with the Work.

What is your Opinion, as to publiſhing *three* Volumes? Mr. *Moſes Browne* and another Friend pronounce in the Affirmative; though I am much afraid that this Circumſtance will clog the Sale.—There are ſeveral Pieces, that are a Kind of Excurſion from the principal Subject, calculated to relieve and entertain the Reader; yet not without adminiſtering ſome ſpiritual Benefit. A whole Dialogue upon the Wonders of Wiſdom, Power, and Goodneſs, diſplayed in the Contrivance and Formation of the human Body. Two or three Letters, pointing out the Traces of the ſame grand and amiable Attributes, in the Conſtitution of the Earth, the Air, and the Ocean. *Theſe* I am afraid to lop off, leſt it ſhould be like wiping the Bloom from the Plumb, or taking the Gold from the Gingerbread. To you I ſay *Gingerbread*, though I would not ſay ſo to the Public; for I really think, the Taſte of the preſent Age is ſomewhat like the Humour of Children:—

Their

Their Milk must be sugared, their Wine spiced, and their necessary Food garnished with Flowers, and enriched with sweet Meats. In my next, I hope to lay before you a *summary View* of my whole Design. I forget whether I inclosed in my last one of the little Collection of *Scripture Promises*, which I caused lately to be printed, for the Benefit and Comfort of my People. I would have them pasted into their *Bibles*; and may the God of all Grace command them to be mixed with Faith, and ingrafted into their *Hearts*. If I have already desired your Acceptance of one, these I now send may be for your Friends. I fancy, a short but lively Discourse upon each of the eight Heads *, and the Texts selected, might, after they have been committed to the *Memories* of the People, be acceptable, and what the Apostle calls "a Word in Season."—"Angry at the Length of your Letters!" No, dear Sir!—They are, as *Tully* says of *Demosthenes*'s Orations, "The longer the more valuable."

I am, your obliged Friend,

JAMES HERVEY.

LETTER CXX.

Miscellaneous Subjects.

My dear Friend,

THANK you for sending the Cuts designed for the Bible. All my Hope with regard to *them*, is, that they may remind some Beholders of the transcendent

* The Heads are, 1. Divine Teaching.—2. Pardon.—3. Justification.—4. Sanctification.—5. Temporal Blessings.—6. Temptation. 7. Affliction.—8. Death.—See Vol. I. p. 311.

Excellency

Excellency of the ſacred Writings. I propoſe by the next Poſt to write to Mr. ***, I would very willingly preſent him with my Picture, as you deſire it; but I really think, my Picture, if much better done, is not worth a Frame. And, I own, I don't much like giving away, what ſavours more of Vanity, than Benevolence.

Can't you get a little Leiſure to peruſe Part of my intended Work? I have, for a Month or ſix Weeks, been proſecuting it in earneſt. I have ſent four of the *Dialogues*, tranſcribed by my Amanuenſis. Do ſteal a little Time from the Multiplicity of your *medical* Engagement, to examine them; retrench, where I am redundant; clear up, where I am obſcure; poliſh what is uncouth.--I hope Mr. *** will do me the ſame Favour; and may the God of Wiſdom give both my Friends and me a right Judgment in all Things.—I have ſeen Mr. ***'s Anſwer. God be praiſed, that I had no Occaſion for Controverſy.—I have not ſeen Mr. *Moſes Browne* this many a Day: The laſt Time he was with me, he talked about reprinting his *Sunday Thoughts*, and adding a *third* Part, which he had finiſhed, and which completes his Scheme; I would have the three Parts printed in a neat Pocket Volume. Have you read his *Poem on the Univerſe?* I think it is the moſt pleaſing, and indeed the beſt Thing He ever wrote.—I hope, the God of Heaven will ſmile upon his Endeavours, and animate us all to labour in his dear Son's Cauſe, and proſper the Labours, which he himſelf excites. And if God will proſper, who ſhall obſtruct? "If *He* will work, who can hinder it?" My dear Friend, let our Eyes be ever looking unto the Hills from whence cometh our Help. To that omnipotent Being, who ſtretched out the Heavens, and laid the Foundations of the Earth; to that all-gracious Being, who ſpared not (unparalleled, ſtupendous Goodneſs!) ſpared not his own Son, but freely gave him up for us both. Oh! that we may dearly

dearly love him; firmly truſt in him; and deſire nothing ſo much, as to know him now by Faith, and after this Life have the Fruition of his glorious Godhead. To his everlaſting Compaſſions I commit my Friend,

And am, inviolably your's,

JAMES HERVEY.

LETTER CXXI.

On publiſhing Theron and Aſpaſio.

Weſton, July 8, 1754.

Dear Sir,

YOUR Favour of *June* 28, is now before me, and demands my ſincereſt Thanks; and mine, I aſſure you, are of the ſincereſt kind. I am ſenſible, it is not in every one's Power to do ſuch an Act of Kindneſs; and if Providence vouchſafes to ſmile upon my Eſſay, they will be of the moſt laſting, the moſt extenſive, and the moſt important Nature. If I live till next *Saturday*, I propoſe to tranſmit to you ſix more of the Dialogues, which will open a new Field for your friendly Hand to weed, cultivate, and improve. Exerciſe the ſame benevolent Severity upon them, and continue to retrench, as well as to reform.

I am obliged for your Criticiſms, and Oh! that I may be emboldened by the Extract from your intended Work. No Man, I believe, ſtands in more Need of ſuch Encouragements than myſelf.—Timorous by Nature, and made abundantly more ſo, by a long Series of unintermitted Languors, and a very debilitated Conſtitution; for which Reaſon, I promiſe myſelf, you will commend the Writer and his Attempt to that great

Jehovah, in whom is everlasting Strength; and for your kind Assistance, I shall think myself bound to praise his adorable Majesty; and to pray that he would fill you with all Wisdom and spiritual Understanding; that you may walk worthy of the Lord, unto all pleasing, being fruitful in every good Work, and increasing in the Knowledge of God.

I will, since I have the Concurrence of your Judgment, and I hope the Guidance of our Lord Jesus Christ, determine upon *three* Volumes.—How long do you apprehend it will be, before your chronological, and historical Piece will be finished? I hope it will abound with such Explanations of Scripture, and be rich with short, but striking *Improvements:* May you continually enjoy that Unction from the Holy One, which teacheth all Things! And Oh! that its precious *Influences* may descend upon,

Dear Sir, your much obliged,
and truly affectionate Friend,

J. Hervey.

LETTER CXXII.

The same Subject continued.

July 13, 1754.

Dear Sir,

I Hope my last Letter, wherein I apprised you of a Parcel to be transmitted to you is in your Hand.—Here are six Dialogues; may the everlasting and wonderful Counsellor enable you to search them as with a Candle, and make them such as he will condescend to bless!

bleſs! I have dropped ſeveral Objections and Anſwers; yet, I fear, too many are ſtill retained. A Multiplicity of Objects diſſipates the Attention either of the Eye or the Mind.—Are what the Painters call the two Unities, preſerved? One principal Action and one grand Point of View, in each Piece? Does *Theron* ſpeak enough? or with ſuch Weight, and ſuch a Spice of the *Sal Atticus*, as might ſuit his Character? Here and there a Touch of Wit or genteel Satire in him, I think, would be graceful, eſpecially, in the firſt Parts, before he is brought to a Conviction of his Guilt. I hope you will not only find all the Faults, but that you will point this Arrow, and trim its Feathers; and may the Arm of the moſt High launch it, that it may be the Arrow of the Lord's Salvation.

I am, dear Sir,

affectionately and gratefully your's,

JAMES HERVEY.

LETTER CXXIII.

On Dr. Hodges's Elihu.

October 2.

Sir,

I HAVE peruſed the greateſt Part of Dr. *Hodges's Elihu* *. 'Tis wrote, I think, in a maſculine and noble Style; is animated with a lively Spirit of Piety; and urges, with a becoming Zeal, ſome of the grand Peculiarities of the Goſpel. I hope, it will prove a

* The Reverend Dr. *Hodges* was Provoſt of *Oriel* College, *Oxford*; eminent for his Learning and Piety.

Bleſſing to *both* the Univerſities; and be a Means of teſtifying, to *both* thoſe learned Bodies, the Truth as it is in Jeſus.—Dear Mr. ** has been gone from us almoſt a Fortnight. What a burning and ſhining Light is he! Burning with miniſterial Zeal, and ſhining in all holy Converſation.—I hope our dear Friend ***'s Sermon was attended with a Bleſſing; and may the Bleſſing be greatly increaſed by the Publication! May the Drop become a River, and the River become a Sea!—I was Yeſterday with five or ſix young Students, and this Day with three ingenious Gentlemen of the Laity, two of whom are acquainted with the *Hebrew*. Our Converſation turned wholly upon that ſuper-excellent and delightful Subject, "The only true God, and Jeſus Chriſt whom he has ſent." Oh! may that almighty Being, who has every human Heart in his Hand, ſanctify our Diſcourſe to our eternal Advantage!—And let us, my dear Friend, talk for *him*, write for *him*, and live for *him*, who died for our Sins, and is riſen again for our Juſtification.—May his Spirit be your continual Guide, and his Favour your everlaſting Portion!

Ever your's, while

JAMES HERVEY.

LET-

LETTER CXXIV.

Remarks on a Manuſcript of Chronology.

Weſton-Favell, Aug. 27, 1754.

Dear Sir,

I HAVE read Part of your Chronological Manuſcript *,—and I bleſs God for giving you ſuch a penetrating and comprehenſive Mind. To confeſs the Truth, it is beyond my Power to follow, even in thoſe Reſearches, where you have ſurmounted the Difficulties, and cleared the Way; but there are many Things, which I underſtand, and with which I am delighted; inſomuch, that, if you don't intend to publiſh it, I ſhould very much deſire a Copy of it. But what ſhould hinder the Publication? Why ſhould not the learned World be improved by what is profound, and the whole World be edified by what is eaſy? I have no Acquaintance in this Neighbourhood, who is verſed in chronological Inquiries, and capable of judging of your Computations and Arguments; otherwiſe I would obtain for you his Opinion. Mr. *Moſes Browne* (Author of the *Sunday Thoughts*) will gladly peruſe it.—Will you excuſe me, though I add no more? A Gentleman waits for me below, to tranſact an Affair of which I underſtand but very little; he is come to take my Parſonage Grounds, in order to plough them for Woad, an Herb much uſed by the Dyers. May Proſperity attend his

* The Manuſcript which Mr. *Hervey* here takes Notice of is called —" A ſhort Chronicle of the moſt remarkable Events, from the Beginning of the World, to the Building of *Solomon*'s Temple." In which Chronicle the Difficulties in Chronology are cleared up after a new Manner; and the Author has ſtrove to enliven his Piece by a great Number of marginal References.—We hear he intends ſoon to publiſh this very valuable and maſterly Performance.

Plough, but above all may it attend your's and mine, which would open the Ground for the Seed of the everlasting Gospel. I am loth to miss a Post, loth to defer my Thanks for your last very valuable Favour, otherwise you would not be put off with such a hasty Scrap from, Dear Sir,

Your most obliged and affectionate,

JAMES HERVEY.

LETTER CXXV.

Remarks on Fowler's Design of Christianity.

Dear Sir,

THE Gentleman who versified Part of my *Meditations* is Mr. *Newcomb* of *Hackney* *. I thought it exceedingly well executed; much superior to his Ode on the final Dissolution of the World, which he has since published.

As to Bishop *Fowler's Design of Christianity*, he has, as far as I have read, good Sense, clear Language, and sometimes fine striking Sentiments. But I most cordially embrace the Proposition, *viz.* "That Faith justifieth only as it apprehendeth the Merits and Righteousness of Jesus Christ," which he most peremptorily † condemns.—Please to cast your Eye to the fifth Line of the next Paragraph: The Bishop's Words are, "Imputation of Christ's Righteousness consists in dealing with sincerely righteous Persons as if they were perfectly

* Mr. *Newcomb* has versified the Whole of the two Volumes of *Meditations* in a very elegant Manner, and published them; well deserving the Notice of all Mr. *Hervey*'s Admirers.

† See the whole Passage, Page 160, of the third Edition, and Page 190 of the fourth Edition. See *Theron*, Vol. I. Page 202.

ſo, for the Sake of Jeſus Chriſt;" and compare his "ſincerely righteous Perſons," with St. *Paul*'s Declaration, *Rom.* iv. 5. that Chriſt juſtifieth the * Ungodly. —When you have peruſed and conſidered Biſhop *Fowler*'s Treatiſe thoroughly, pleaſe to let me have it again; eſpecially as you and Mr. *Hunter* apprehend he has given better Directions for the Attainment of true Holineſs than Mr. *Marſhall*.—Thanks for young Mr. *Cl*—'s Sermon. He is a correct Writer, but wants the main Thing, "Chriſt is all in all." He either forgets, or underſtands thoſe Words, in a Manner very different from my Apprehenſion. Mr. *G—t* has much good Senſe, but to me his Sermon reads flat: In his Diſcourſe likewiſe I wiſhed to have ſeen more of our Immanuel's Glory. I am, *&c.*

* Biſhop *Fowler*, in his Interpretation of this Text, differs from Mr. *Hervey*'s Opinion, as may be ſeen at large by the Remarks which the Biſhop has made on this Text, in his Defence of the Principles and Practices of certain moderate Divines of the Church of *England* (abuſively called LATITUDINARIANS) wrote by way of Dialogue between two intimate Friends.—But as neither Mr. *Hervey*'s nor the Biſhop's Sentiments are here ſufficiently explained, the following Extracts from two ſuch celebrated Commentators as *Whitby* and *Burkitt*, are ſubjoined for the Reader's Conſideration.

Dr. *Whitby*, in his Annotations on the New Teſtament, has thus expounded *Romans* iv. 5. "Juſtification being only the Non-imputation, or the Pardon of their paſt Sins on Account of that Faith, which laid the higheſt Oligations upon all Believers to die unto Sin for the future, there is no Abſurdity in ſaying, God thus juſtifies the Ungodly repenting of, and engaging to ceaſe from, their Ungodlineſs."

Mr. *Burkitt*, in his Expoſitory Notes on the New Teſtament, has thus commented on *Rom.* iv. 5.

"Whereas it is here ſaid, that 'God juſtifieth the Ungodly,' the Meaning is, ſuch as have been ungodly, not ſuch as continue ſo.—The Apoſtle deſcribes the Temper, and Frame of their Hearts and Lives before Juſtification, and not after it; as it found them, not as it leaves them.—True! 'Chriſt juſtifies the ungodly,' yet ſuch as continue ungodly are not juſtified by him: We muſt bring Credentials from our SANCTIFICATION, to bear Witneſs to the Truth of our JUSTIFICATION."

LETTER CXXVI.

On his Theron and Aſpaſio.

Weſton, October 20, 1754.

Dear Sir,

I Received the Parcel ſafe, and deſire to bleſs God's Providence for not ſuffering the Manuſcripts to be loſt in their Paſſage, as they had like to have been; and to thank my kind Friend for his judicious Remarks.—Herein is incloſed Dialogue xvi. I durſt not venture to commit this to the Preſs, without ſubmitting it to your Correction. Dear Sir, examine it with a critical Severity, and may he whoſe Eyes are as a Flame of Fire, enable you to diſcern and rectify what is amiſs.—It is, as you will eaſily perceive, a Subject of the laſt Importance. Oh! that in handling it, I might be a Workman, that need not be aſhamed.—Pardon my Scraps of Anſwers, to your large and valuable Letters. I hardly know how to get a Moment's Leiſure, ſo very intent am I now on the Publication of my Book. I have not been able, for want of Time, to read over this Tranſcript; I hope, the Copier has not made any great Miſtakes. Be ſo good, dear Sir, as to favour me with your Remarks on this Manuſcript, as ſoon as you poſſibly can; you need not return it, only ſend me your Remarks. But you will pleaſe to preſerve this, for fear of an Accident happening to the other Copy.

I am, dear Sir,

Your moſt affectionately

J. H.

LET-

LETTER CXXVII.

Remarks on different Books.

Thurſday Noon.

My dear Friend,

I AM glad Dr. *C*** got Time, and took the Trouble of overlooking the Manuſcripts. He has the Judgment of a Critick, and the Freedom of a Friend. *Moſes Browne* is perſuaded by the Bookſeller to print his Poem on the *Univerſe*, and his *Sunday Thoughts* in one Volume, and intends to intitle it, *The Works and Reſt of Creation*; with the Addition of ſome more particular, explicatory, and ſubordinate Title. I objected to this *general* Title; made a *Query*, whether it was *ſtrictly proper*: or, *if proper*, whether ſufficiently *ſignificant?* Inſtead of it, I propoſed, *The Works of Creation, and Reſt of the Sabbath.*

Dr. *Gill* ſhall tell you my Sentiments, in Relation to *Weſley* on the *Perſeverance of the Saints.* Both their Pamphlets on this Subject I ſend you; whether his Replies and Interpretations in the firſt Part are ſound and ſatisfactory, judge you; the Conſiderations ſuggeſted in the latter Part I think, are full of Weight, rich with Conſolation, and worthy of a Place in our Memories and in our Hearts: May our own Meditations fix them in the one, and the Spirit of our God implant them in the other!

I am entirely of your Opinion with Regard to *Staynoe* on *Salvation by Jeſus Chriſt:* Generally very prolix, and ſomewhat tireſome to the Reader; yet his Style is good, nervous, and beautiful. Prolixity, I find, is an epidemical Fault among Writers; the Cenſure I paſs on him, rebounds on myſelf: Save me from this Miſconduct, by

lopping off my Redundancies. I have not looked into *Staynoe*, for a great while; when I reviſe him again, you ſhall have my Sentiments concerning his Doctrine; which, though excellent in the main, is not, I apprehend, perfectly conſiſtent, nor evangelical throughout. I have ſeen Mr. ***'s Verſes on Dr. ***'s Character; I am apprehenſive (*inter nos*) that it will rather depreciate, than exalt the Reverend Doctor's Credit, among Readers of a Goſpel Spirit. There are indeed the *Sales Attici*, but where are the *Sales Evangelici?*—What ſays our lively Friend Mr. *Hartley?* I think, he is the *Caleb* of our Fraternity. *Caleb* ſignifies all Heart. His Name and Nature correſpond. Did he not warm you with his Zeal? Oh! that we may glow with Love to him, who bled for Love of us!—I have received a Letter from our dear Friend on the *American* Continent. He mentions you in particular, and your late Gueſt. Love, cordial Love, he tranſmits to you both. We believe him, when he makes a Profeſſion of Kindneſs, and why are we ſo backward to believe the more repeated, more ſolemn, and infinitely more faithful Aſſurances, which the Scripture gives us of our Redemer's Love? Let us bluſh and be confounded for our Unbelief, and may the Lord of all Power and Grace help our Unbelief!

Ever your's, J. H.

P. S. Certainly our Friend judges right in not acting as a *Juſtice of Peace*, unleſs he would ſubmit to the Fatigue of acquainting himſelf with our *national Laws*. A Study, which is, if I rightly judge, which I am ſure would be to my Taſte, of all others the moſt jejune and irkſome. Not ſo the *Scriptures!* God has, in tender Indulgence to our Diſpoſition, ſtrewed them with Flowers, dignified them with Wonders; enriched them with all that may delight the Man of Genius, and make the Man of God perfect. May *we*, as new-born Babes, deſire

desire the sincere Milk of the Word; and grow—grow thereby in Knowledge, grow in Faith, grow in Love, in Holiness, in every amiable and happy Accomplishment. Don't you practise that excellent Rule, of selecting for *Meditation* each Day a Text of Scripture? As to publishing the *first* Volume of *Theron* and *Aspasio* before the *others* are ready, I really know not how to act. May the God of unerring Wisdom vouchsafe to direct, for his dear Son our glorious Intercessor's Sake!

LETTER CXXVIII.

On his Illness.

Weston, Jan. 25, 1755.

Dear Sir,

I Really forget, whether I acknowledged your last Favour. If I did *not*, let your own Candour be my *Advocate*, and my important Business under the most enervated Constitution be my *Plea*. I have been, since I wrote, in the Physician's Hands, and debarred from the Pulpit. Blessed be the Lord our Healer, I am now restored to my usual State, and am enabled to speak a Word on the Lord's-Day, and preach in my Church on *Wednesday* Evening, which is my Lecture Day, for the Honour of my Master, and I hope for the Edification of his People.—Oh! that this Privilege may be coeval with my Life; and my preaching Voice, and my vital Breath stopt together! I wish you, dear Sir, many *new Years*, much of the *new Man*, and an abundant Entrance into the *New Jerusalem*.

Your most obliged, and truly affectionate Friend,

J. Hervey.

LET-

LETTER CXXIX.

Criticisms on Scripture.

March 4.

My dear Friend,

DON'T hurry the Return of the Dialogues. Take your Time, that you may examine them *thoroughly:* None knows, how *far* they may spread, or how *long* they may live! Oh! that the God of Wisdom may enable you to judge aright, and correct their Mistakes!

I am sorry to hear your Account of our Friend at ***, I wish he could be persuaded to look upon his mystick Writers, as his Chamber-Council; converse with them in his Study, and leave them there. I was visited yesterday by a Gentleman, who would be a Darling with Mr. *H*——: Quite fond of Mysticks, but does not go any great Lengths; nor espouse, at least not avow or propagate, their *extravagant* Peculiarities. Your old Acquaintance Mr. *** came in, and sat with us, I believe two Hours: The Gentleman happened to refer to *Isaiah* vi. and desired I would read the Beginning of the Chapter; glad of this Overture, I readily embraced it; and fixed the Discourse to this noble, this alarming and comfortable Scripture. Oh! let us attend, with Assiduity and Delight, to the holy precious Word of God; the Apostle calls it αδολον γαλα, pure, unmixed, unadulterated, as though every Composition had some improper Tincture, was some way or other adulterated. "My Son," says the God of Heaven (and it is a most important Advice, a most endearing Exhortation) "attend to my Words, incline thine Ear unto my Sayings. Let them not depart from thine Eyes, keep them in the Midst of thine Heart. For they are—Life unto those that find thee, and Health to all their Flesh."

As

As to *Eph.* iv. 16. does not συναρμολογεμενον refer to the orderly and exact Arrangement? συμβιβαζομενον to the nice and ſtrong Connections? But where is the Beauty or Propriety of πασης αφης της επιχορηγιας; Why that which every Joint ſupplieth? Is there any peculiar Fund of Nutriment lodged in the Joints? Would not an Anatomiſt have ſaid, by that which every Veſſel, or every Ramification of a Veſſel, ſupplieth?—I ſincerely pity poor ***'s Caſe; I will give him two Guineas; and hope, the God whom he ſerves, will raiſe him up *other* Friends. "He that ſpared not his own Son, but gave him up for us all, how ſhall he not with *him* alſo freely give him *all* Things?" Tell him this from me, tho' he knows it already, the Lord may make it a Word in Seaſon. Charge him to ſay nothing of *me*, and *my Mite*; but as much for me to his God and Saviour, as he pleaſes.—I hope you will, when Opportunity ſerves, ſtrengthen Mr. *H—s* in the Faith of the Goſpel, and in the Ways of the Lord. Let us provoke one another to Love, and to good Works; and ſo much the more, as we ſee the Day approaching.—Yeſterday Mr. *** of *Cambridge* called upon me; our Converſation was not ſo edifying as I could wiſh, it degenerated into Diſpute. Mr. ***, who is very much talked of, was the Subject. I don't thoroughly know his Scheme, but am inclined to ſuſpect, that his Opponents will find it a difficult Matter to maintain their Ground. However, I ſhall not attempt to make myſelf fully Maſter of the Controverſy. To know Chriſt, and him crucified, *Hoc nobis Palmarium.* This is the Deſire and Prayer of,

Ever your's,

J. HERVEY.

P. S. The *Latin* Prayer you ſent me for my Opinion, ſeems to be compoſed *by a Myſtick.* Not a Word of

of Chriſt! Acceſs through his Blood is neglected; Acceptance through his Righteouſneſs is forgotten: The grand Error of the *myſtick* Divines! who, wholly intent upon what God is to do *in* us, moſt unhappily diſregard what he has done *for* us, in the Perſon of his beloved Son.

LETTER CXXX.

On the Benefits to be derived from Afflictions.

Weſton, Dec. 17, 1747.

Dear Sir,

I Truly commiſerate your variegated Calamity; and heartily wiſh I could ſuggeſt any Thing, which might be the Means of adminiſtering *ſome Eaſe* to your afflicted Mind, and of aſſiſting you to reap *ample Benefit* from your diſtreſſed Situation.

You well know, that *all Afflictions* of what Kind ſoever, proceed from God. "I form the Light, and create Darkneſs; I make Peace, and create Evil: I the Lord do all theſe Things." (*Iſaiah* xlv. 7.) They ſpring not from the Duſt; are not the Effects of a random Chance, but the Appointment of an all-wiſe, all-foreſeeing God, who intends them all for the Good of his Creatures.—*This*, I think, is the fundamental Argument for Reſignation, and the grand Source of Comfort. *This* ſhould be our firſt Reflection, and our ſovereign Support.—*He*, that gave me my Being, and gave his own Son for my Redemption, *He* has aſſigned me this Suffering.—What *He* ordains, who is boundleſs Love, muſt be good: What *He* ordains, who is unerring Wiſdom, muſt be proper.

This

This reconciled *Eli* to the ſevereſt Doom that ever was denounced.—" It is the *Lord*," and though grievous to human Nature, much more grievous to parental Affection, yet it is unqueſtionably *the beſt*; therefore I humbly *acquieſce*. I kiſs the awful Decree, and ſay from my very Soul, " Let him do what ſeemeth him good." (1 *Sam.* iii. 18.)

This calmed the Sorrows of *Job*, under all his unparalleled Diſtreſſes; the Lord gave my Affluence and Proſperity; the Lord has taken all away; rapacious Hands and warring Elements, were only his Inſtruments, therefore, I ſubmit, I adore, I bleſs his holy Name.

This Conſolation fortified the Man Chriſt Jeſus, at the Approach of his inconceivably bitter Agonies; the Cup, which, not my implacable Enemies, but my Father, by their Adminiſtration, has given me, ſhall I not drink it?—It is your Father, dear Sir, your heavenly Father, who loves you with an everlaſting Love, that has mingled *ſome Gall* with your Portion in Life.—Senſible of the beneficent Hand, from which the Viſitation comes, may you always bow your Head in patient Submiſſion; and acknowledge with the excellent, but afflicted Monarch *Hezekiah*, " *Good* is the Word of the Lord concerning me." (2 *Kings* xx. 19.)

All Afflictions are deſigned for Bleſſings.—To do us good at the latter End, however they may croſs our Deſires, or diſquiet our Minds at preſent.—" *Happy* (ſays the Spirit of Inſpiration, and not wretched) is the Man, whom God correcteth." *Job* v. 17. And for this Reaſon, becauſe his merciful Chaſtenings, though not joyous but grievous, yield the peaceable Fruit of Righteouſneſs unto them that are exerciſed thereby. (*Heb.* xii. 11.) *God*'s Ways are not as *our* Ways. The Children, whom we love, we are apt to treat with all the ſoft Blandiſhments, and fond Careſſes of profuſe Indulgence; and too, too often cocker them to their Hurt,

Hurt, if not to their Ruin.—But the Father of Spirits is wise in his Love, and out of Kindness severe. Therefore it is said, "Whom he loveth, he chasteneth, and scourgeth every Son whom He receiveth." (*Heb.* xii. 6.) Would you not, dear Sir, be a Child of that everlasting Father, whose Favour is better than Life? *Affliction* is one Sign of your Adoption to this inestimable Relation.—Would you not be an "Heir of the Inheritance incorruptible, undefiled, and that fadeth not away?" *Affliction* is your Path to this blissful Patrimony. Through much *Tribulation* we must enter into the Kingdom of Heaven. *Acts* xiv. 22. Would you not be made like your ever-blessed and amiable Redeemer? He was a Man of Sorrows, and acquainted with Grief; and every Disciple must expect to be as his Master.

Perhaps, you may think *your Affliction* peculiarly calamitous; and that if it had been of some *other* Kind you could more chearfully submit, more easily bear it; but you are in the Hands of *an all-wise Physician*, who joins to the Bowels of infinite *Love*, the Discernment of infinite *Wisdom*. He cannot mistake your Case. He sees into the remotest Events; and though he varies his Remedies, always prescribes with the exactest Propriety to every one's particular State. Assure yourself therefore, the Visitation which *He* appoints, is the very propereſt Recipe in the Dispensatory of Heaven: *Any other* would have been *less fit* to convey saving Health to your immortal Part, and less subservient to your Enjoyment of the temporal Blessings, which may, perhaps, be yet in Store for you.

Should you enquire what *Benefits* accrue from Afflictions?—Many and precious—They tend to wean us from the World—When our Paths are strewed with Roses, when nothing but Musick and Odours float around,

around, how *apt* are we to be enamoured with our preſent Condition, and forget the Crown of Glory, forget Jeſus and everlaſting Ages?—But *Affliction* with a faithful though harſh Voice—rouſes us from the ſweet Deluſion.—*Affliction* warns our Hearts to ariſe and depart from theſe inferior Delights, becauſe here is not our Reſt. True and laſting Joys are not here to be found. The ſweeping Tempeſt and the beating Surge, teach the Mariner to prize the Haven, where undiſturbed Repoſe waits his Arrival. In like manner Diſappointments, Vexations, Anxieties, Croſſes, teach us to long for thoſe happy Manſions, "where all Tears will be wiped away from the Eyes," (*Rev.* xxi. 4.) all Anguiſh baniſhed from the Mind, and Nothing, Nothing ſubſiſt, but the Fulneſs of Joy, and Pleaſures for evermore.

Afflictions tend to bring us to *Chriſt*.—Chriſt has unſpeakable and everlaſting *Bleſſings* to beſtow—Such as *the World* can neither give, nor take away: Such as are ſufficient to pour that Oil of Gladneſs into our Souls, which will ſwim above the Waves of any earthly Tribulation.—But are we not, dear Sir, are we not moſt unhappily indolent and inattentive to theſe Bleſſings, in the gay Hours of an uninterrupted Proſperity? It is very obſervable, that ſcarce any made Application to our Divine Redeemer, in the Days of his Abode with us, but *the Children of Affliction*. The ſame Spirit of Supineneſs ſtill poſſeſſes Mankind. We undervalue, we diſregard the Lord Jeſus, and the unſpeakable Privileges of his Goſpel, while all proceeds ſmoothly, and Nothing occurs to diſcompoſe the Tenour of our Tranquillity.—But when Misfortunes harraſs our Circumſtances, or Sorrows oppreſs our Minds; then we are willing, we are glad, we are earneſt, to find Reſt in Chriſt.

In Chriſt Jeſus there is *Pardon of Sins*.—Sin is a Burthen, incomparably ſorer than any other Diſtreſs.—*Sin* would ſink us into the Depths of eternal Ruin, and transfix us with the Agonies of endleſs Deſpair. But Chriſt has, at the Price of his very Life, purchaſed *Pardon* for all, who fly to him. He has bore the Guilt of their Sins in his own Body on the Tree. (1 *Pet.* ii. 24.) Have they deſerved Condemnation? He has ſuſtained it in their Stead.—Are they obnoxious to the Wrath of God? He has endured it, as their Subſtitute. He has made Satisfaction, complete Satisfaction for all their Iniquities. (*Rom.* iii. 25, 26.) So that *Juſtice itſelf*, the moſt rigorous Juſtice, can demand no more. Oh! that Diſtreſſes may prompt us to prize this Mercy! May incite us to deſire ardently this Bleſſedneſs! Then it will be *good* for us to have been *afflicted*. (*Pſalm* cxix. 71.)

Chriſt has obtained for us the *Gift of the Holy Spirit* (*Gal.* iii. 2.) to ſanctify our Hearts, and renew our Natures.—An unrenewed carnal *Mind*, is ten thouſand Times more to be lamented, more to be dreaded, than any *external* Calamities. And Nothing can cure us of this moſt deadly Diſeaſe, but the Sanctification of the Spirit. This divine Spirit alone is able to put the Fear of God in our Souls, and awaken the Love of God in our Hearts. (*Jer.* xxxii. 40.) His Influences ſuggeſt ſuch awful and amiable Thoughts to our Minds, as will be productive of theſe Chriſtian Graces. This ſacred Principle ſubdues our Corruptions, and conforms us to our bleſſed Redeemer's Image.—How is this beſt Gift of Heaven, diſeſteemed by the Darlings of the World, who have Nothing to vex them? But how precious is it, how deſirable, to the Heirs of Sorrow? —They breathe after it, as the thirſty Hart panteth for the Water-Brooks.—They cannot be ſatisfied without

out its enlightening, purifying, cheering Communications. This is all their Requeſt, and all their Relief, "that the Spirit of Chriſt may dwell in their Hearts;" (*Rom.* viii. 9.) may enable them to poſſeſs their Souls in Patience; (*Luke* xxi. 19.) and derive never-ending Good from momentary Evils. Before I *cloſe* theſe Lines, permit me to recommend one Expedient, which yet is not mine, but the Advice of an inſpired Apoſtle, "If any be afflicted, let him *pray*."—Dear Sir, fly to God in all your Adverſity; pour out your Complaints before him in humble Supplication; and ſhew him your Trouble. (*Pſalm* cxlii. 2.)—When I am in Heavineſs, ſays a holy Sufferer, I will *think* upon God; (*Pſalm* lxi. 2.) his omnipotent Power, his unbounded Goodneſs, whoſe Ear is ever, ever open to receive the Cry of the Afflicted.—When the *Pſalmiſt* was diſtreſſed on every Side, without were Fightings, within were Fears, the Throne of Grace was the Place of his Refuge; I give myſelf to Prayer (*Pſalm* cix. 4.) was his Declaration.—This Method we read *Hannah* took, and you cannot but remember the happy Iſſue. (1 *Sam.* i. 10.) Let me *intreat* you to imitate theſe excellent Examples; frequently bend your Knees, and more frequently lift up your Heart, to the Father of Mercies, and God of all Conſolation; not doubting, but that through the Merits of his dear Son, through the Interceſſion of your compaſſionate High-Prieſt, He will *hear* your Petitions, will *comfort* you under all your Tribulations, and *make* them all work together for your infinite and eternal Good.

In the mean Time I ſhall not ceaſe to *pray*, that the God of all Power and Grace, may vouchſafe to bleſs THESE CONSIDERATIONS, and render them as *Balm* to your aching Heart, and as *Food* to the divine Life in

your Mind. I am, dear Sir, with much Eſteem, Compaſſion, and Reſpect,

Your very ſincere Well-wiſher, *&c.*

LETTER CXXXI.

On Fletcher's purple Iſland, with a Quotation from it.

Weſton, Oct. 19, 1758.

My dear Friend,

YOU ſome Time ago ſent me a Poem with which I was much delighted, notwithſtanding the uncouth Metre and obſolete Words; I mean *Fletcher's Purple Iſland* *, to which were ſubjoined ſeveral other of his poetical Pieces; one particularly I remember to his Brother *G. Fletcher*, on his Poem intitled, *Chriſt's Victory in Heaven and on Earth*; and his *Triumph over, and after Death.*

I happened to mention *Fletcher* to a Gentleman lately, who has ſince lent me this *very Poem*, which I longed to ſee as the *Title* pleaſed me ſo much.—He tells me that *Phineas Fletcher* was not only an excellent Poet *himſelf*, and the *Son* of a Poet (namely of *John Fletcher*, a celebrated *dramatick* Writer in the Reign of Queen *Elizabeth*) but Brother to *two* eminent Poets, of which *this G. Fletcher* was one, and a young Student at *Cambridge*, when he wrote this Poem.

I wiſh any Bookſeller could be prevailed with to reprint *The Purple Iſland*, and add to it *Chriſt's Victory*,

* *The Purple Iſland*, or *Iſle of Man*, wrote by *Phineas Fletcher*.

&c.

&c. in one neat Volume.—I believe it would ſell, if properly reviſed, and altered.—It grieves me to think theſe Pieces ſhould be loſt to the World, and be for ever buried in Obſcurity.

I have folded down ſeveral Paſſages in *Chriſt's Victory and Triumph*, for your Inſpection; and if they meet with your Approbation, I hope you will join your Intereſt with mine in endeavouring to preſerve the Work from periſhing.—The *Purple Iſland* is to be ſure a ſuperior Poem, and abounds with *picturesque*, *uſeful*, and *ſtriking* Sentiments; but with *that* you are well acquainted, as it has ſo long been a Favourite with you.

I am now ſo very ill, that I ſcarce think I ſhall live to ſee the approaching * *Chriſtmas*.—Had I been in perfect Health, and diſengaged from *other* Employment, I queſtion whether I ſhould not have retouched the Poetry, changed ſeveral of the obſolete Words, illuſtrated the obſcure Paſſages by occaſional Notes, and run the Riſque of publiſhing the Whole *at my own Expence*. To *this* I ſhould have been more particularly inclined, as there are ſo few Poems of the *ſcriptural* Kind, wrote by Men of Genius; though no Subjects can be equally ſublime and inſtructive, or more entertaining; witneſs *Milton*'s *Paradiſe Loſt*, and *Pope*'s *Meſſiah*.

Could not *Rivington* get ſome one to make theſe neceſſary Alterations? Or if *he* does not care to engage in it, would not *Dodſley* undertake it, who is *himſelf* a Poet, and very capable of abridging it in ſome Places, enlarging it in others, and thoroughly correcting the Whole.—Do you know Mr. *Joſeph Warton* of *Trinity* College, *Oxford*, who tranſlated *Virgil*?—He is

* Mr. *Hervey* died on *Chriſtmas* Day, according to his own Suppoſition.

very capable of doing this; and as he is a Clergyman, I ſhould imagine he would think his Time well employed, in thus contributing to our bleſſed Maſter's Honour.

Methinks if a *Subſcription* to modernize valuable Authors, and thus reſcue them from the Pit of Oblivion was properly ſet on Foot by ſome Men of Eminence, and the Propoſals well drawn up, it would meet with due Encouragement. I have often wondered, that ſuch an Attempt has never yet been made. How many *excellent* Books of the laſt Century are now out of Print, whilſt ſuch a Number of *uſeleſs*, and *pernicious* Writings are continually publiſhed.

I now ſpend almoſt my whole Time, in reading and praying over the *Bible*. Indeed, indeed you can't conceive, how the Springs of Life *in me* are relaxed, and relaxing: "What thou doeſt do quickly," is for me a proper Admonition, as I am ſo apprehenſive of my approaching Diſſolution.—My dear Friend, attend to "the one Thing *needful*."—With *this* I ſend you my Heart, its warmeſt good Wiſhes, and moſt tender Affections; and till it ceaſes to beat, I ſhall never ceaſe to *pray* for your abundant Happineſs, or to be, my dear Sir,

Your ſincerely affectionate Friend,

JAMES HERVEY.

Some of the Paſſages mentioned in the preceding Letter to have been folded down by Mr. *Hervey*, were as follow:

In the three following Stanzas, the Poet ſpeaks of Man as deſtitute of all Hope and Remedy without Chriſt.

Should

Should any *to himſelf* for Safety fly?
The Way to ſave himſelf, (if any were)
Is to fly *from* himſelf.—Should he rely
Upon the Promiſe of his Wife? what there,
What can he ſee, but that he moſt may fear
A Siren, ſweet to Death?—Upon his Friends?
Who what he needs, or what he hath not lends!
Or wanting Aid himſelf, Aid to another ſends.

His Strength? 'Tis Duſt.—His Pleaſure? Cauſe of Pain.
His Hope? Falſe Courtier.—Youth or Beauty? brittle.
Intreaty? fond.—Repentance? late and vain.
Juſt Recompence? the World were all too little.
Thy Love? He hath no Title to a Tittle.
Hell's Force? in vain her Furies Hell ſhall gather.
His Servants, Kinſmen, or his Children rather?
His Child (if good) ſhall judge; if bad, ſhall curſe his Father.

His Life? that brings him to his End, and leaves him.
His End? that leaves him to begin his Woe.
His Goods? What Good in that which ſo deceives him.
His Gods of Wood? their Feet alas! are ſlow
To go to help, which muſt be helpt to go.
Honour, great Worth? ah, little Worth they be
Unto their Owners.—Wit? That makes him ſee,
He wanted Wit, who thought he had it, wanting * Thee.

In another Place Repentance and Faith are thus deſcribed:

She † in an Arbour ſat
Of thorny Briar, weeping her curſed State,
And her before a haſty River fled,
Which her blind Eyes with faithful Pennance fed,
And all about, the Graſs with Tears hung down its Head.

Her Eyes, tho' blind Abroad, at Home kept faſt,
Inwards they turned, and look'd into her Head,
At which ſhe often ſtarted as aghaſt,
To ſee ſo fearful Spectacles of Dread;
And with one Hand her Breaſt ſhe martyred,

* Chriſt. † Repentance.

Wounding her Heart the ſame to mortify;
The other a fair Damſel * held her by,
Which if but once let go, ſhe † ſunk immediately.

In another Place is ſhewn the Sufficiency of Chriſt and Impotency in Man.

What hath Man done, that Man ſhall not undo
Since God to him is grown ſo near a-kin?
Did his Foe ſlay him? He ſhall ſlay his Foe;
Has he loſt all? He all again ſhall win.
Is Sin his Maſter? He ſhall maſter Sin.
Too hardy Soul with Sin the Field to try,
The only Way to conquer was to fly,
But thus long Death hath liv'd, and now Death Self ſhall die.

Chriſt is a Path, if any be miſled,
He is a Robe if any naked be;
If any chance to hunger, he is Bread;
If any be a Bondman, he is free.
If any be but weak, how ſtrong is he?
To dead Men, Life he is;—to ſick Men, Health;
To blind Men, Sight; and to the Needy, Wealth;
A Pleaſure without Loſs;—a Treaſure without Stealth.

Deſpair, Preſumption, Vain-Glory, &c. &c. are perſonified in different Parts of the Poem; but the preceding and following Stanzas, will be ſufficient to give the Reader an Idea of it; and therefore, it would be unneceſſary to quote all the Paſſages to which Mr. *Hervey* had referred.

Ere long they came near ‡ to a baleful Bow'r,
Much 'like the Mouth of that infernal Cave,
Which gaping ſtood all Comers to devour,
Dark, doleful, dreary, like a greedy Grave
That ſtill for Carrion Carcaſes doth crave.

* Faith. † Repentance. ‡ The Habitation of Deſpair deſcribed.

The

The Ground no Herbs but venomous did bear,
Nor ragged Trees did leaf, but every where
Dead Bones, and Skulls were caſt, and Bodies hanged were.

Upon the Roof the Bird of Sorrow ſat
Keeping back joyful Day with her ſad Note,
And through the ſhady Air the fluttering Bat
Did wave her leathern Sails, and blindly float,
While with her Wings the fatal Screech-Owl ſmote
Th' unbleſſed Houſe, there on a craggy Stone
CELÆNO * hung, and made a direful Moan,
And all about the murdered Ghoſts did ſhriek and groan.

Like cloudy Moon-ſhine in ſome ſhadowy Grove,
Such was the Light in which DESPAIR did dwell,
But he himſelf with Night for Darkneſs ſtrove,
His black uncombed Locks diſhevell'd fell
About his Face; thro' whic as Brands of Hell
Sunk in his Skull, his ſtaring Eyes did glow,
Which made him deadly look;—their Glimpſe did ſhow
Like Cockatrices Eyes, that Sparks of Poiſon throw.

Now he would dream that he from Heav'n fell,
And then would ſnatch the Air, afraid to fall;
And now he thought he ſinking was to Hell,
And then would graſp the Earth; and now his Stall
To him ſeem'd Hell, and then he out would crawl:
And ever as he crept would ſquint aſide,
Leſt he ſhould be by Fiends from Hell eſpy'd,
And forc'd alas! in Chains for ever to abide.

Chriſt's Triumph over Death by his Sufferings on the Croſs.

A Tree was firſt the Inſtrument of Strife,
Where *Eve* to Sin her Soul did proſtitute;
A Tree is now the Inſtrument of Life,
Tho' ill that Trunk, and Chriſt's fair Body ſuit;
Ah, curſed Tree! and yet oh bleſſed Fruit!

* One of the Harpyes—See *Virgil, Æn.* III.

Inſulæ Ionio in magno: quas dira CELÆNO,
Harpyiæque colunt aliæ.

That Death to him, *this* Life to us doth give;
Strange is the Cure, when Things paſt Cure revive,
And the Phyſician dies to make his Patient live.

Chriſt's Triumph over Death by his Paſſion in the Garden.

So may we oft a tender Father ſee,
To pleaſe his wanton Son, his only Joy,
Coaſt all about to catch the roving Bee,
And, ſtung himſelf, his buſy Hands employ
To ſave the Honey for the gameſome Boy:
Or from the Snake her rancorous Teeth eraze,
Making his Child the toothleſs Serpent chace,
Or with his little Hands her ſwelling Creſt embrace.

Thus Chriſt himſelf to watch and Sorrow gives,
While dew'd in eaſy Sleep dead *Peter* lies;
Thus Man in his own Grave ſecurely lives,
While Chriſt alive with thouſand Horrors dies;
Yet more for ours than his own Pardon cries:
No Sins he had, yet all our Sins he bare;
So much doth God for others Evils care,
And yet ſo careleſs Men for their own Evils are.

The Treachery of *Judas* is thus repreſented:

See drowſy *Peter*, ſee where *Judas* wakes,
Where *Judas* kiſſes him whom *Peter* flies;
O Kiſs, more deadly than the Sting of Snakes!
Falſe Love more hurtful than true Injuries!
Ah me! how dearly God his Servant buys!
For God his Man at his own Blood doth hold,
And Man his God for thirty Pence hath ſold:
So Tin for Silver goes, and Dunghill Droſs for Gold.

The Spirits of juſt Men made perfect, are very poetically deſcribed in the following Stanza:

No Sorrow now hangs clouding on their Brow;
No bloodleſs Malady empales the Face;
No Age drops on their Hairs his Silver Snow;

No

No Nakedneſs their Bodies does embaſe;
No Poverty themſelves and theirs diſgrace;
No Fear of Death the Joy of Life devours;
No unchaſte Sleep their precious Time deflow'rs;
No Loſs, no Grief, no Change wait on their winged Hours.

LETTER CXXXII.

On Houbigant's Criticiſms on Scripture.

Weſton-Favell, March 19, 1755.

My dear Friend,

A Good while ago I received your kind Letter, and this Week your valuable Parcel. I confeſs myſelf obliged to your Candor, as well as to your Judgment, for excuſing me, though I have not abſolutely acquieſced in all your Remarks; as well as for giving me many excellent Corrections, which I have moſt thankfully adopted. I hope what I have written concerning Faith, will occaſion ſome calm and friendly Debates; I want to have that Subject ſifted, cleared, and ſtated. I muſt own, I am ſtrongly inclined to ſide with our Reformers; I cannot but think they adhere to the Simplicity of the Goſpel. Chriſt died *for me*, ſeems to be the Faith preached and taught by the Apoſtles.—I have not had Time to peruſe Mr. **, nor your Manuſcripts; you can hardly imagine, how my Time is engroſſed, and my weak Spirits almoſt overbore, partly by reviſing the Work for a new Edition, which is put to the Preſs,—partly by anſwering a Variety of Letters, ſent to me on Occaſion of the Publication; ſome of which cenſure, ſome approve of the Performance.

I have

I have read with great Pleaſure, your ſhort Chronicle; have ſent it to Mr. *Moſes Browne*, and received it again: Hope you can ſpare it, till I peruſe it a ſecond Time.

I have lately been preſented with a magnificent and coſtly *Hebrew* Bible, in four Volumes Folio, publiſhed by Father *Houbigant*, with which he has intermixed the *Apocryphal Greek* Books, ſtyled by him *Deutero-Canonici*:—Have you ſeen this Work, or heard its Character? The Author has ſubjoined Notes to each Chapter, which are employed chiefly in vindicating his Alterations of the Text. He is a bold enterprizing Writer, takes great Liberties with the ſacred Text, and makes very many Alterations; often without the Authority of any Manuſcript, purely from his own critical Judgment, or critical Conjecture.—If at any Time, you have a Mind to know his Opinion upon any difficult Text, I will either tranſcribe it in his own Words, or give you the Subſtance of it in *Engliſh*.

His Interpretation of *Gen.* xxii. 14. puts me in Mind of an Expreſſion in your ſhort Chronicle.—"It is my Opinion, *Abraham* had never ſo clear a Sight of the Day of Chriſt as at this Time." I fancy, you will not be diſpleaſed with a Copy of the learned Jeſuit's Criticiſm. "Vocavit Nomen loci ejus יהוה יראה Dominus videbitur.—Non videtur ne ab futuro יראה aberremus.—Non videbit, non modo quia non additur quid ſit Deus viſurus, ſed etiam quia in tota illa viſione, Hominis eſt videre, Domini videri; propter quam cauſam Deus Locum iſtum mox nomine Viſionis inſigniebat. Nimirum Deus *Abrahamo* id oſtendit, quod *Abraham* vidit & gaviſus eſt, ſeu Filium Promiſſionis unigenitum pro humano Genere Victimam olim futuram. Atque hoc illud eſt, quod Memoriæ ſempiternæ *Abraham* conſecrabat, cum ita ſubjungeret, Hodie in Monte Dominus videbitur; illud Hodie ſic accipiens,

ut

ut accepit *Paulus* Apoſtolus illud *Davidis*, Hodie ſi Vocem ejus audieritis; quod Hodie tamdiu durat, quamdiu Sæcula illa durabunt, de quibus Apoſtolus, donec Hodie cognominatur. Errant, qui ſic interpretantur, quaſi *Moſes* renarret uſurpatum ſuo tempore Proverbium. Nam ſi ſic erit, non jam docebit *Abraham*, cur huic loco nomen fecerit, Dominus videbitur; quam tamen Nominum Notationem in ſacris Paginis non omittunt ii, quicunque Nomina rebus imponunt. Quod contra plane docebit *Abraham*, ſi de eo *Moſes* ſic narrat, vocavit Nomen loci hujus, Deus videbitur; nam dixit, in Monte Deus videbitur."—This is a truly grand and delightful Senſe; would bid fair for Preference, if it could be ſufficiently eſtabliſhed But, beſides other Things which might be objected to this Interpretation, it ſeems probable that the Lord did not appear to *Abraham*, only called to him ויקרא.—Chriſt ſays of *Abraham*, that he ſaw, not his Perſon, but his Day; ημερα ſignifies, I ſuppoſe, much the ſame as דור דרות the Remarkables, τα επισημα in any one's Life. He ſaw by Faith his Incarnation, Obedience, Death, all-ſatisfying Atonement, &c. Is not this the Meaning of our Lord?

Now I am upon the Subject of difficult Texts and exact Interpretations, let me deſire your Opinion of *Iſa.* xxx. 18. I have generally looked upon it, as a Declaration and a Diſplay of God's infinitely free Grace, and profuſely rich Goodneſs. The great *Vitringa* conſiders it in quite a different Light.—"Moram trahet יחכה Jehovah" (are his Words) "in Gratia vobis facienda."—For which Senſe he adds the following Reaſon; "Quia Delicti Gravitas repentinam Gratiam non ferebat, ſecundum Rationes Juſtitiæ divinæ."—The next Clauſe he thus explains; "Propterea ירום, *i. e.* exaltabitur Judicio & Juſtitia, antequam Gratiam in vos exerceat."—*Houbigant* on this Verſe does nothing more

more than offer a ſmall Alteration, for ירום he would read ידום præſtolabitur, that this Verb may correſpond with the preceding יחכה.

I propoſed to have cloſed the Plan of *Theron* and *Aſpaſio*, with an explicit and pretty copious Treatiſe on *Evangelical Holineſs* or *Obedience*; and to have ſhewn my true Believer in his dying Moments. If your Thoughts ſhould happen to take ſuch a Turn, be ſo good, dear Sir, as to ſuggeſt, what you think the moſt adviſeable and advantageous Way of managing this important Point.—This would moſt effectually ſtop the Mouths of *Arminians*, and be the beſt Security againſt the Abuſes of *Antimonians*. I could wiſh, if it were the Lord's Will, that I might live to furniſh out one more Volume of this Kind, and then—*Manum de Tabula.*

As the new Edition is partly finiſhed, and the Preſs proceeding at a great Rate, and as there will be ſome few Emendations, you will give me Leave to preſent you with a Sett of what I hope, will be leaſt imperfect. Till this Edition is finiſhed, let me be your Debtor in point of Promiſe; and in point of Affection and Gratitude I will be your Debtor, ſo long as I am,

JAMES HERVEY.

LETTER CXXXIII.

On the ſame Subject.

May 21, 1755.

Dear Sir,

MY Letters to you muſt always begin with Thanks, and will generally cloſe with Inquiries.

I am

I am quite a Proſelyte to your guarded and ſober Method of uſing the *Hebrew* Manuſcript; though I talked ſome Time ago, with an Adept in the ſacred Language, and a moſt devout Student of God's Word, who would not ſo much as hear of Alterations, from any Authority, or any Account whatever; Corrections in an inſpired Book, were to him little better than Sacrilege: The preſent Copy of the Bible, he apprehended, was in no Degree, not even a ſingle Jot or Tittle, wrong. I ſubſcribe your Reaſons for rejecting Father *Houbigant*'s, and in not admitting Mr. *Kennicott*'s Expoſition of the *Hebrew* Adagy, יחוה יראה.

I ſhall treaſure up your Remark on the Relative אשר, and wiſh you had the deſigning or the ſuperintending of the Cuts, which, the Printer of Mr. *Stackhouſe*'s *Hiſtory of the Bible*, ſays, coſt eight Hundred Pounds. I am delighted with your Interpretation of *Iſaiah* xxx. 18. What a charming Repreſentation it gives us of the divine Long-ſuffering, tender Mercy, and profuſe Goodneſs! Oh! that I might live under the clear Manifeſtation of theſe lovely Perfections!

In *Pſal.* xxxvi. 1. *Houbigant* would read לבו inſtead of לבי, and thus tranſlates the Clauſe, "Loquitur impius juxta Improbitatem quæ eſt in medio cordis ejus."

Inſtead of ציון, *Pſal.* cxxxiii. 3. he would introduce שיאן, and juſtifies his Alteration from *Deut.* iv. 48. Did you ever obſerve this Paſſage, and compare it with the Text under Conſideration?

Pſal. lxviii. 16. for הר בשן he would ſubſtitute רשן הר, "Mone pinguis," which Alteration he thus explains, and thus vindicates. "Eſt mons Dei, Mons Sion, in quem aſportatur Arca Fœderis; qui mons, collatione facta cum cæteris Montibus, quorum Laus eſt Pinguedo ſive Ubertas, laudatur ob ejus Pinguedinem;

nem; ex quo, videlicet, tempore eum Montem habitat Ille, qui pinguem fecit Domum Obed-Edom—Mons Altitudinum, altero in Membro, eſt Attributum Montis Sion, cæteris circum Montibus altioris.' Itaque Mons Baſan nihil hic ad rem; præſertim cum de Monte Sion ea hoc in Pſalmo dicantur, propter quæ ille Mons ſit Monti Sion longe anteponendus.

"*Gen.* xx. 16. Ego dedi Fratri tuo Argenti mille Pondo, erit id tibi pro Velaminibus Oculorum, ſeu tui tibi aderunt, ſeu cæteri quicunque Homines, ne forte te concupiſcant. ונכחת, verbum pro verbo nam concupiſcibilis es ob tuam Pulchritudinem; ex נכח *Arabico* Verbo, Ducere Uxorem vel Ejus Matrimonium ambire." —Don't you think, this Method of deducing the Senſe of *Hebrew* Words, from the preſent *Arabic*, is precarious? If we knew the preciſe Signification which *Arabic* Words bore in the Days of *Moſes*, and what Words were commonly uſed in that early Age, there would be ſurer Ground to proceed upon. But I apprehend the *Arabic* Language has undergone great Alterations, and received great Improvements, ſince that Period. That *Golius*'s *Lexicon* is no more the *Arabic*, uſed in the Time of *Moſes*, than *Johnſon*'s *Dictionary* is the *Engliſh*, ſpoke in the Days of *Chaucer*.

My beſt Thanks for your Plan. I propoſed to follow the Track of Mr. *Marſhall*, in his Book entitled *The Goſpel Myſtery of Sanctification*; you are acquainted, I preſume, with this valuable Piece of ſpiritual and experimental Divinity; THIS, and Mr. *Erſkine*'s Sermons, led me into thoſe Notions of Faith, which are delivered in Dialogue xvi. If you have that Treatiſe, (*Marſhall*'s I mean,) I ſhould be much obliged for your Opinion of it. You aſk, how *Houbigant* reads *Gen.* xi. 32.—Thus —"Fueruntque Dies Thare annorum quadraginta quinque ſupra centum." This, he ſays, is according to the *Samaritan* Copy, and adds—"Cui Scriptioni adhærendum

hærendum esse, notat Sam. Bochartus; aliter enim cum Hebræo Cod. pugnantia dicturum Stephanum Diaconum, *Acts* vii. 4. Quod sic probatur. Dictum fuit Ver. 26. Thare fuisse annorum 70, cum gigneret Abrahamum. Infra dicetur (Cap. xii. Ver. 4.) Abrahamum fuisse annorum 75, cum ex Haran in Canaan profectus est. Ex quo efficitur ut Thare, tempore illius Profectionis, Annum ageret 145, atque adeo ut Thare, si quidem vixerit Annos 205, fuerit totos Annos 60, huic Profectioni superstes.—Quæ cum ita sint, non jam intelligitur, quare Stephanus dixerit Abrahamum fuisse, Mortuo jam Thare, in Chanaan profectum. Aut fallitur Stephanus, aut Statuendum cum Sam. Codice, non plus vixisse Thare, quam Annos 145. Nam per eum Numerum, Libri Genesis cum Stephano Discordia conciliatur.—Erroris Fontem aperuit Bochartus, in literâ ק 100, pro מ 40, exaratâ. Erroris Fons eo Manifestior, quod in Codicibus Germanicis litera ק pede hoc modo decurtato ק, fere similis est Literæ מ." His marginal Reading of *Exod.* xii. 40. is thus.—According to the *Samaritan* Text, ישבו בארץ כנען ובארץ מערים : ומושב בכי ישראל ואבותם אשר Which he thus translates (for his *Hebrew* Text is conformed to the common Standard, and only in the Translation his Corrections are introduced.) "Commoratio autem filiorum Israel, & Patrum eorum qui in Terrâ Canaan & in Terrâ Ægypti habitârunt, fuit, &c." In his Note on this Passage he refers the Reader to his Prolegomena; where after he has proved, that by admitting the *Samaritan* Reading, Difficulties otherwise inextricable, are cleared up and removed, he takes to Task *Grotius*, *Le Clerc*, and *Buxtorf*. You will perhaps be willing to see his Manner, which on many Occasions is like the *Scelerata Sinapis*, sharp as Mustard. "Non incommode, inquiebat Grotius, sic explicatur: Exilium illud Ægyptiacum durasse usque ad Annum 430, ex quo Deus Abra-

hamo præsignificaverat. In qua Grotianâ explicatione Grotium desidero. Num exilium erat Ægyptiacum, tum cum Deus Abrahamo præsignificabat? Vel cui persuadebat Grotius Mosen hæc verba, ex quo Deus Abrahamo præsignificaverat, cùm dicere vellet, omisisse? Quæ verba cum suo marte Grotius, & sacrâ Paginâ invitâ, inferciat, num huic potius credemus, ut ea verba omiserit Moyses, sine quibus intelligi non posset, imo secum ipse pugnaret, quam Samaritanis, quorum diligentiâ commonemur Judæos Scribas fuisse negligentes? Sed audiendus Joan. Clericus. Malim, inquit, ακυρολογιαν in Masoretico Codice agnoscere, quam Mendum. Vigilas, Clerice, cum hæc loqueris? Negas Hebr. in Volumine esse Mendum, hoc est, Erronem a scribis Judæis profectum; eò potius inclinas, ut sit ακυρολογια, hoc est, Mosis ipsius in temporibus notandis Indiligentia? Egregiam profecto Indiligentiam, ut Moyses scripserit Annos 430, cum scribere debuisset Annos 215, eo præsertim loco, in quo Tempora tam diligenter notat Moses, ut non modò Annos computet, sed ipsum etiam ponat Anni mensem, mensisque ipsum Diem. Quid Buxtorfium dicemus, non modò, ut cæteri Interpretes, hìc tergiversantem, sed etiam planè negantem, fuisse hìc quidquam à Judæis scribis Omissum? Heus tu Buxtorfi! Illamne fuisse Mosis Scriptionem putas, quâ Moses Mosi contradicat, & aperte mentiri videatur? videatur sane, inquit; sed nihil quidquam amplius Mosen Scripsisse mihi quidem constat. Quonam igitur pacto, Buxtorfi, Mosen cum Mose conciliabis? Non conciliabo, inquit, si non potero, sed veto in Hodierno Cod. Heb. quidquam addi & suppleri. Quid ita? Quia, inquit, Codices Heb. omnes hic consentiunt & illud Additamentum ignorant. Quod si autem Scribæ alicujus lapsu, vel etiam plurium excidisset, non potuisset id fieri in omnibus exemplaribus, sed Buxtorfium nunc linquimus, Buxtorfianasque nugas, quoniam eas sumus non multò

post

poſt confutaturi." I intended to have laid before you a Specimen of his very bold, and I fear, raſh Attempts upon the ſacred Texts; but theſe I muſt defer, till I have the Pleaſure of ſubſcribing myſelf, on another Paper,

Your moſt obliged,

And truly affectionate Friend,

J. HERVEY.

LETTER CXXXIV.

On the public Service.—Remarks on ſeveral Books.

Dear Sir,

I Keep Mr. *E*—'s Sermon for no other Reaſon, than to prevent its going into other Hands. I am aſhamed and ſorry to ſee, that ſo celebrated a College as —— ſhould ſend out *ſuch* a Teacher of Divinity. However, I muſt acknowledge one Excellence in this Gentleman: He acts prudently at leaſt, in not over-loading his Pages with Quotations *from Scripture.* Thoſe ſtubborn pragmatical Things might, perhaps, have riſen up, ſtared him in the Face, and confronted his Notions. Mr. ** he rightly judges, will ſerve his Turn, much better than St. *Paul.*—Who is *Philalethes * Ceſtrienſis?* I ſee nothing valuable in his Work, but what comes from the

* *Philalethes Ceſtrienſis,* is the feigned Name of a Gentleman, who wrote the Book Mr. *Hervey* here mentions, intitled, *An Impartial Enquiry into the Nature of that Faith which is required in the Goſpel, as neceſſary to Salvation:* in which is briefly ſhewn, upon what righteous Terms Unbelievers may become true Chriſtians, and the Caſe of the Deiſts is reduced to a ſhort Iſſue. The Motto is,

In ipsâ Fide ſunt omnia opera quæ diligit Deus.

Paper-mill and the Printing-preſs; the Paper and Type are indeed very beautiful. What a *wild* Propoſition is that, Page 124, namely "that by Faith in Jeſus Chriſt, we underſtand the Perſuaſion of the Mind, that Jeſus Chriſt was ſent from God to *redeem*, and to *inſtruct* Mankind." At this rate, the very Devils are endued with the Spirit of our God: They believe with this Perſuaſion of the Mind, that the Chriſtian Revelation is *true*.—Amidſt ſo many *palpable* Errors, who ſhall lead us into Truth? *He*, that is our gracious Maſter, and our wonderful Counſellor. Dear Sir, let us look unto *Him*, that he may, according to his Promiſe, guide us continually.—Next to the holy Word of God, let us ſtudy *Marſhall* on *Sanctification*. For *my* Part, I am never weary of reading that incomparable, and moſt comfortable Book.

Are you, dear Sir, always *thinking*, how Good may be done? I ſay with *David*; "The Lord God of *Abraham*, *Iſaac*, and of *Iſrael* our Fathers, keep this for ever in the Imagination of the Thoughts of the Heart of his Servant!" 1 *Chron.* xxix. 18.

As the publick Service of our Church is become ſuch a *formal*, *lifeleſs* Thing; and, as it is too generally executed by Perſons ſo dead to Godlineſs in all their Converſation, I queſtion, whether it will be *Operæ pretium*, to publiſh the Exhortations to Miniſters and to a devout Attendance on the Church Service, which you propoſe. I ſhould much rather ſee from your Pen two or three lively, and animated *Forms of Morning and Evening Prayer*, with clear and ſhort *Directions*, how to pray aright, and a proper *Method* of daily Self-examination. This printed in a Halfpenny Pamphlet, we might give away to any Body, indeed to every Body: And if one in twenty, or even one in fifty proved ſucceſsful, our Pains and Expence would be abundantly recompenſed. We ſhould alſo hereby have ſome Handle

to lay hold on hypocritical, ſelf-deceiving Souls. We might ſay, Neighbour, have you got thoſe *Prayers* by Heart? Do you conſtantly *uſe* them, and *examine* yourſelf daily by thoſe Queſtions?—Indeed, indeed, the Exhortations you propoſe, would only exaſperate the Clergy.—'Tis dangerous to meddle with *them*, or their *Proceedings*.—You are, I hope, in the Way of Duty, and that is the Way of Peace and Safety. You may do much Good, by dropping a Word for Chriſt, on proper Occaſions. You don't know, how YOUR Words are, by the Generality, regarded; and it is impoſſible for Tongue to tell, how kindly our condeſcending MASTER will take the *leaſt* Attempts, which proceed from the Love of his Name.

I intend ſoon, to return Dr. *Watts on the Love of God*. —I wiſh it was reprinted.—Pray did you ever read Dr. *Delaune*'s Sermons? He was Preſident of *St. John's College, Oxford*; and famed, I am told, for being a moſt accompliſhed Gentleman. He really has more of the Truth of the Goſpel in his twelve Sermons, than in all the polite Sermons I ever read in my Life. For *my* Part, I ſet no Store by our *modern* Diſcourſes; nay, I can hardly bear to read ſuch inſipid, unevangelical Harangues. Much rather would I read an Oration in *Tully*, or a Diſſertation of *Seneca*'s.

When you can ſpare the Reverend Dr. *Browne*'s *Eſtimate*, and likewiſe his two Sermons preached at the Cathedral Church of *Carliſle* in 1746, juſt favour me with a *Sight* of them. I preſume, they will not tell me of Jeſus, who was crucified; therefore I ſhall ſoon be ſatisfied with their Company; for though I may find ſome Amuſement from his fine Style, and ſtriking Sentiments, yet I find *no Conſolation* in any Name, nor in any Thing, but only in the grand Propitiation and everlaſting Righteouſneſs of our Lord and Saviour Jeſus Chriſt.—Thanks for Dr. *Akenſide*'s *Ode to the Country*

Gentlemen of England.—He wrote this with a very good Intention, and he is certainly a Man of Genius; but to *me* this Ode reads ſomewhat flat: I fear, it will not rouſe and animate, like the Poems * of *Tyrtæus*.

This probably will find you returned in Safety from your Journey.—When the Journey of Life is over, I hope we ſhall ſit down together in everlaſting Reſt; and ſee his Glory, who endured the Croſs, and deſpiſed the Shame. Till then, and then much more, ſhall I be,

Moſt affectionately your's,

JAMES HERVEY.

LETTER CXXXV.

On preſenting his Theron and Aſpaſio.

1755.

Dear Sir,

HEREWITH I ſend you the new Edition of *Theron* and *Aſpaſio*. It deſires your Acceptance and your Prayers, that it may be for the Praiſe of the Glory of God's Grace in Chriſt, and for the Edification of his People in Faith and Holineſs.

You will find Dialogue xvi. ſomewhat altered; and rendered, I hope, leſs incorrect, than in the *former* Editions: It contains the genuine Sentiments of my Heart: But if they recede a Hair's Breadth from the unerring Standard, if they differ in one Jot or Tittle from *God's holy Word*, in that Jot or Tittle, I moſt earneſtly wiſh, the World may *not receive* them, and that I myſelf may

* *Tyrtæus* was a Poet of *Athens*, who by his Poem, pronounced at the Head of the Army, inſpired the *Spartans* with ſo much Courage and Contempt of Death, that they obtained a glorious Victory.

have

have Grace to *retract* them. What you meet with, that appears contrary to the λογος υγιης, ακαλαγνως, freely point out. This will pleaſe, this will profit, and therefore this will oblige,

Dear Sir, your affectionate Friend,

J. HERVEY.

P. S. You will permit me to keep your Manuſcripts a little longer; one of them, the *Scriptural Chronicle*, a Perſon is tranſcribing. May the bleſſed Jeſus tranſcribe his Word and his Image on our Hearts!

* LETTER CXXXVI.

Direction and Comfort to two condemned Malefactors.

My poor Fellow-Sinners,

I Received a Letter from you, and ſhould have viſited you, but my Health is ſo much decayed, and my Spirits are ſo exceedingly tender, that I could not well bear *the Sight* of your Confinement, your Chains, and your miſerable Circumſtances, as I can hardly bear the Thoughts of your *approaching Execution*, and your ex-

* This Letter was wrote from *Weſton-Favell* to two condemned Malefactors, in *Northampton* Goal, (namely, *James Smart* and *Joſeph Brown*) about the Middle of *July*, 1755. It may not be improper to *add*, that our Lord in pardoning *the Thief on the Croſs* in ſuch an *extraordinary* Manner, hath ſhewn us what he CAN do, that none may *deſpair*: But he hath likewiſe declared in his holy Word what He ordinarily WILL do, that none may *preſume*. He hath *plainly* told us, that "without *Holineſs* no Man ſhall ſee the Lord." (*Heb.* xii. 14.) And that "*every one* ſhall receive the Things done in the Body, according to *that He hath done*, whether it be good, or bad." (2 *Cor.* v. 10.)

treme Danger of *everlasting Destruction*. But because I cannot come *in Person*, I have sent you the *following Lines*, which I hope you will *consider*; and which I beseech the God of all Grace to accompany *with his Blessing*.

You have been already condemned at an earthly Tribunal; you are also condemned by the Law of God; for it is thus written, "Cursed is every one, that continueth not in all Things that are written in the Book of the Law to do them *." If every Violation of the *divine* Law exposes you to a Curse, what a Multitude of Curses are ready to fall upon your unhappy Souls!—And remember, this is not the Curse of a mortal Man, but of the great, eternal, infinite God. If it was dismal to hear an *earthly Judge* command you to be hanged by the Neck till you are DEAD; how much more terrible to hear the *almighty Judge*, denounce that unalterable Sentence, "Depart from me, ye Cursed, into everlasting Fire, prepared for the Devil and his Angels †."—Had you committed but one Sin, this would have been your deserved Doom: "The Wages of Sin," of every Sin, "is Death ‡." How much more of those manifold Sins and multiplied Transgressions, of which your Consciences must accuse you!—You are soon to suffer the Punishment of the *Gallows*, and you are liable to the Vengeance of the most high God; for thus saith the holy Word, "The Wrath of God is revealed from Heaven against *all* Ungodliness and Unrighteousness of Men §." If against *all*, and *every Instance* of Ungodliness, then how much more against *your* Crimes, which have been of the most abominable and horrid Kind!—The Wrath of God! Tremendous Word! Who knoweth the Weight and Terror of his Wrath? At his Rebuke the Rocks melt like Wax, the Earth

* Gal. iii. 10. † Matt. xxv. 41. ‡ Rom. vi. 23. § Rom. i. 18.

is

is ſhaken out of its Place, and the Pillars of Heaven tremble. How then can you endure the Furiouſneſs of his Wrath, and the Severity of his Vengeance? And that, not for a Day, a Month, or a Year, but through all the Ages of Eternity! Yet *this* is the Doom of *them*, that know not God, and obey not the Goſpel of our Lord Jeſus Chriſt. "They ſhall be puniſhed with everlaſting Deſtruction, from the Preſence of the Lord, and from the Glory of his Power." What can you do in this diſtreſſed Condition? What indeed! If you had a thouſand Years to live, you could not atone for *one* Offence. How then can you make Satisfaction for *Millions* of Provocations, in the Space of a few Days?—Alas! you are loſt, utterly loſt, in yourſelves irrecoverably loſt. May the God of all Power, make you *ſenſible* of your undone State! *ſenſible*, that you are upon the Brink, the very Brink, of an amazing, an unfathomable Downfall. Perhaps you may ſay, is there *no Hope* then? Is the Door of Heaven *ſhut*, and without any *Poſſibility* of being opened to us? Muſt we ſink into unquenchable Burnings; and is there not ſo much as a Twig for us to catch at? Yes, my poor Fellow-Sinners, there is not only a Twig, but a Tree, even the Tree of Life, a ſure Support, which if the Lord enables you to lay hold on, you may yet, even yet, be ſaved. Oh! beg of his wonderful Goodneſs to accompany what you are going to read, with his holy Spirit.

Chriſt, the all-glorious Son of God, *pitied* the deplorable Caſe of ſuch Sinners. He not only pitied, but reſolved to ſuccour and relieve them. For this Purpoſe HE came into the World, and was made *Man*. Nay more, he came into the Place, and ſtood in the Stead of Sinners.—Becauſe *we* had broke the Commandments of the Law, *He* fulfilled them in all their Perfection. Becauſe *we* deſerved the Puniſhment of the Law, *He*

ſuſtained it in its utmoſt Extremity.—He became poor, and had not where to lay his Head, though Heaven and Earth were all his own.—He ſubmitted to Scorn and Reproach, though all the Angels of God are bidden to worſhip Him. Nay, He was condemned to Death, the moſt ſhameful and tormenting Death, far more ſhameful, and unſpeakably more tormenting, than the Death, which *you* muſt ſhortly undergo. He ſuffered unknown Pangs in his *Body*, and inconceivable Anguiſh in his *Soul*, from the Indignation of God. In a Word, He ſuffered all that Shame, all that Torment, all that Vengeance, which the unnumbered Sins of the whole World deſerved. Here then is your Door of Hope.—Sins are borne by Chriſt, and though there be much Iniquity, "there is no Condemnation to *them* who are in Chriſt Jeſus *."—"Wrath is borne by Chriſt, ſo that Sinners who deſerve eternal Vengeance, are reconciled to God, and ſaved from Wrath through *Him* †."—A Righteouſneſs is wrought by Chriſt, a perfect and everlaſting Righteouſneſs, ſuch, as brings incomparably greater *Honour* to God's Law, than all our Tranſgreſſions brings *Diſhonour*. By all this He has merited, and obtained a full Deliverance, and a complete Redemption.—Are you not ready to cry out—O bleſſed Saviour! O precious Redemption! What a Happineſs, if we might be *intereſted* in this Saviour, and *partake* of this Redemption! Millions of Worlds for ſuch a *Bleſſing!*—You need not give Millions of Worlds, no, nor any individual Thing. Theſe *Bleſſings* are given freely "without Money and without Price," without any *deſerving* Qualifications in *us*. "All, who are juſtified, are juſtified *freely* through the Redemption, that is in Chriſt Jeſus."—But we are Sinners, vile Sinners; we have not only Nothing good, but much and grievous

* Rom. viii. 1. † Rom. v. 9, 10.

Guilt.

Guilt.—The Lord convince you of this more and more! yet remember for *whom* Chriſt died, "He died for the *Ungodly*."—What ſays St. *Paul?* "In due Time Chriſt died for the *Ungodly* *."—He died for the *Unjuſt*.—What ſays St. *Peter?* "Chriſt hath once ſuffered for Sins, the Juſt for the *Unjuſt* †."—What ſays our Lord himſelf? "The Son of Man is come to ſave that, which was *loſt*."—Are you not *ungodly* Men? are you not *unjuſt* Perſons? are you not *loſt* Creatures? For ſuch, even for ſuch the divine Jeſus *died*. Wonderful Love! adorable Compaſſion! The Lord enable you to *lay hold* on this Hope ſet before you!—Perhaps, you may ſay—We are not only Sinners, but the *chief* of Sinners.—Oh that you were convinced of this!—To be the *chief* of Sinners, makes you unpardonable before *Men*; but this is no Difficulty with Chriſt, and ſhould be no Hindrance of your *coming* to Chriſt. Chriſt's Merit and Righteouſneſs are infinite. They are as able to ſatisfy for a Debt of ten thouſand Talents, as for a Debt of a ſingle Farthing. Hear what the Scripture ſaith upon this Subject, "This is a faithful Saying, and worthy of all Acceptation, that Chriſt Jeſus came into the World to ſave *Sinners*, of whom I am *Chief* ‡." He came not to ſave *Sinners* only, but the *very chief* of Sinners. And he is *able* to ſave them to the very uttermoſt.—But our Sins are heinous, they have been often repeated, and long continued in.—What ſays the Apoſtle? "The Blood of Jeſus Chriſt cleanſeth from *all* Sin." Another Apoſtle declares, "by *Him*," by the *divinely excellent* Redeemer, "*all*, that *believe*, are juſtified from *all* Things, from *all* Accuſations, be they ever ſo numerous; from *all* Iniquities, be they ever ſo enormous." Nay, ſo wonderfully efficacious is the *Power* of his Death, that, "through his *great Atonement*, Sins, which

* Rom. v. 6. † 1 Pet. iii. 18. ‡ 1 Tim. i. 15.

are

are as Crimſon, are made white; white as Snow *."—But will Chriſt vouchſafe this great Salvation to *us?* Hear his own Words, "*He*, that *cometh to me* for Pardon and Salvation, I will in no wiſe *caſt out*." Be his Guilt ever ſo great, this ſhall be no Bar. I will not on *any* Conſideration reject, or deny his Suit. Only let him *come* as a poor, undone Creature, and he ſhall find me *willing*, and *mighty* to ſave; nay, he *invites* you to come. Theſe are his gracious Words, "Come unto *me*, all ye, that labour and are heavy laden," heavy laden with Sin and Miſery, "and I will give you *Reſt* †." I will deliver you from going down into the Pit, I will deliver you from the Vengeance of eternal Fire. *All* your Sins ſhall be upon *me*, and all my Righteouſneſs ſhall be upon *you*.—Go to a *great Man* on Earth, beg of him to uſe his Intereſt in your Behalf; He would ſcorn to take Notice of you. But your dear, tender, compaſſionate, moſt condeſcending *Saviour*, invites you to *come* to him, and aſſures you he will not abhor, nor *caſt you out*.—Go to your *earthly* Judge, intreat him on your bended Knees, to *pardon* you.—He, perhaps cannot, muſt not: The Laws forbid him. But it is not ſo with Jeſus Chriſt, He has made a full Satisfaction for Sin: He has made an infinite Atonement for Sin; and were your Sins ten thouſand thouſand Times greater than they are, before the *Power of his Death* they would all vaniſh away; by the waſhing of his Blood, they would all be as though they had never been.

This then ſhould be the *one Deſire* of your Souls, your *inceſſant Prayer* to God, that you may *come* to Chriſt, that you may *believe* in Chriſt, that you may be *found* in Chriſt: Then you will not periſh, though you deſerve it, but have everlaſting Life, through his Name; then you will have juſt the *ſame* Foundation for your

* Iſai. i. 18. † Matt. xi. 28.

Hope,

Hope, as I muſt myſelf have when I ſhall depart this Life: When I ſhall be ſummoned to the great Tribunal, what will be my *Plea*, what my *Dependence?* Nothing but *Chriſt!* Chriſt, would I ſay, has been wounded for my Sins, therefore they will not be puniſhed in me. Chriſt has fulfilled all Righteouſneſs in my Stead, therefore I truſt to be juſtified when I am judged. I am a poor unworthy Sinner, but worthy is the Lamb, that was ſlain, for whoſe Sake I ſhall receive both pardoning Mercy, and everlaſting Glory. This is *my* only Hope; and this is as free for *you*, as it is for your Friend and Fellow-Sinner,

JAMES HERVEY.

P. S. What I have *written*, I ſhall beg of God to *bleſs*; and will attend you with my *Prayers*, though I cannot viſit you *in Perſon*.

LETTER CXXXVII.

The Plan of Supplement to his Theron and Aſpaſio.

Weſton-Favell, Sept. 10, 1755.

My dear Friend,

YOU may juſtly wonder, that I have not acknowledged the Favour of your laſt, long before this. Do me the Juſtice to believe, that it is not owing to the leaſt Diſeſteem of your Correſpondence, or any Inſenſibility of your Kindneſs. I hope my Heart is, though ſadly depraved, yet ſincerely grateful; and I am ſure, I eſteem your Letters as Treaſures: Though I deſtroy almoſt all I receive, every one of your's is preſerved. Let me, therefore, earneſtly beg that you will

will not follow my Example, but ſuffer your Letters to be much more ſpeedy in their Arrival than mine.—You would more eaſily excuſe me, if you knew me. The Graſhopper is a Burden to me. Every Blaſt blows me down, or my continual Indiſpoſition and inconceivable Languors pierce through me: I now hang a ſwelled Face over my Paper; occaſioned only by taking the Air Yeſterday in my Chair, and finding a ſharper Atmoſphere, than for many Weeks I had been accuſtomed to. Pray for me, dear Sir, that, eſtabliſhed in Chriſt, and ſtrong in his Faith, I may be looking for, and haſting to the coming of the Day of God; when this poor, enervated, crazy Body will (to the everlaſting Glory of free Grace) be made like unto Chriſt's glorious Body.

I live with my Mother and a Siſter: Our Method is every Morning at Nine, when we breakfaſt, to read a Verſe or two from the Bible, and make it the Subject of our Converſation. The other Day, we were reading in *Pſalm* lxxxiv. 4. Immediately a Doubt aroſe in my Mind, how the Fact, which is here affirmed, could poſſibly happen. Could the *Sparrows*, and *Swallows* build their Neſts, lay their Eggs, and hatch their Young, on God's *Altar*, which was every Morning and Evening *ſtatedly*, and I ſuppoſe many other Times in the Day *occaſionally*, ſurrounded by Crouds of Worſhippers, on which the ſacred Fire was conſtantly burning; and which was in a Manner covered with Flame and Smoke, whenever the Sacrifices (אִשִּׁים) were offered. Now to have *Birds* lay aſide all their Fear of Man, their greater Dread of Fire, and make ſuch *an Altar* their Houſe, is ſtrange, is ſcarce credible, and muſt, if true, be miraculous.—Conſulting *Houbigant*, I find, he was ſenſible of the Difficulty, and ſolves it, not from any Manuſcript, but from his own Invention, thus:

thus:—*Nos vero, ne Oratio trunca maneat, ſupplemus, ante* את מזבחותיך, *hæc duo Verba,* ואני מתי, *Ego vero quando tandem, tacito Verbo* אהיה, *adero ad, quod ſolet reticeri.*

I have met with other bold Strokes in this Commentator, which I want to ſubmit to *your* Examination. But theſe let me poſtpone, in order to deſire your Opinion concerning *the Plan of my new Work*; which, with a weak Hand and deſponding Heart, I have ſketched out, determined to try (though with very little Hope of being enabled to execute) reſting ſatisfied in this Perſuaſion, that the Iſſue of Things are in the Hand of the Lord, and He will fruſtrate, or accompliſh, as he knows to be moſt expedient.

The PLAN *of the Supplement to* THERON *and* ASPASIO.

Pleaſure and Happineſs of Chriſt's Religion (for I am of the ſame Mind with Mr. *Marſhall* in his *Treatiſe on Sanctification*, namely, that we muſt partake of the Comforts of the *Goſpel*, before we can practiſe the Duties of the *Law*)—*Theron* oppreſſed with Fears, on Account of his numerous Sins.—Diſcouraged with Doubts, on Account of his imperfect Obedience.—The Cordials of the Goſpel re-adminiſtered, with ſome additional Spirit and Strength.—Objections to Aſſurance of Faith ſtated, diſcuſſed, anſwered.—Vital Holineſs; its Nature, Neceſſity, Excellency.—Its grand Efficient, the bleſſed Spirit—Its principal Inſtrument, true Faith, mixed with which, the Scriptures, the Lord's Supper, Prayer, the divine Promiſes, are powerful and effectual Means: diſunited from which, they are a dead Letter and inſignificant Ordinances.—The evangelical Principles of Holineſs, ſuch as "I beſeech you, by the Mercies of God, ye are bought with a Price, ye are the Temples of the living God, *&c.*"—All theſe Privileges, though not hereditary, yet indefeaſible; or the

final Perſeverance of the Believer.—Our Friends part, renew their Correſpondence; *Theron* deſires to glorify the God of his Salvation, aſks Advice concerning the beſt Method of Family Worſhip, educating Children, inſtructing Servants, edifying Acquaintance.—On each of theſe Particulars *Aſpaſio* ſatisfies his Inquiry, enlarges on the Subject of Education, *eſpecially of Daughters*; as *that* ſeems to be moſt neglected, or the proper Way of conducting it at leaſt underſtood.—Letter on the Covenant of Grace, compriſing the Subſtance, and being a Kind of Recapitulation, of the three foregoing Volumes.—*Aſpaſio* ſeized with a ſudden and fatal Illneſs; his Sentiments and Behaviour in his laſt Moments.

If, dear Sir, you ſee any Thing *in this Plan*, which is improper, correct it; any Thing, which is defective, ſupply it; and if any Thoughts occur on any of the Topicks, be ſo kind as to ſuggeſt them.—Pray have you ever ſeen a Book, lately preſented to me, and intitled, *The Marrow of modern Divinity* *, with Notes by Mr. *Boſton?* If you have ſeen it, you will not deny me the Satisfaction of knowing your *Sentiments* concerning it. Yeſterday a learned Miniſter (a Stranger) called upon me, and among other Subjects, we talked of that remarkable Paſſage in *Iſaiah*, "She hath received of the Lord's Hand *double* for all her Sins." What do you think is the exact Meaning of the Prophet? כפלים is a peculiar Word. *Houbigant* tranſlates the Clauſe, *Poſtquam pro Peccatis ſuis Multis dedit Domino duplices Pœnas*; and ſuppoſes the two Captivities, *Aſſyrian* and *Roman*, to be the *double Puniſhment*. My pious Viſitant referred it to the Satisfaction made by

* The thirteenth Edition was printed in 1745.—The Author endeavours to reconcile and heal *unhappy Differences* on ſeveral diſputable Points; and writes in a plain familiar Style without Bitterneſs againſt, or indecent Reflections upon *others*.

Jeſus

Jesus Christ. I objected, that God, not the Church, received this. To which he replied, that the Church receives the Benefit of the Satisfaction; and the Expression might be synechdochical, the Thing purchased for the Thing purchasing. This Interpretation, I fancy, would have been clearer and less exceptionable, if he had used the Word Punishment, instead of Satisfaction. Then, as Christ and the Church are one, *his* Sufferings might be called *her's*, and *his* Righteousness is reckoned *her's*.—*Vitringa* gives a *future* Signification to the Verb לקחה. She shall receive, not *double Punishment*, but *double Blessings*. Agreeably to that Doctrine taught by St. *Paul*, "Where Sin hath abounded, Grace shall much more abound."—I shall be glad of your Opinion on this Point; glad of your Assistance in my purposed Work, and above all, glad of your fervent Prayers for,

Dear Sir, your obliged, and faithful Friend,

JAMES HERVEY.

LETTER CXXXVIII.

Remarks on various Books.

THANKS to my dear Friend for the Perusal of Dr. *Glynn*'s Poem, intitled, *The Day of Judgment*. It is not void of Elegance and Spirit; but, methinks, it wants that Energy and Pathos, which on so interesting and solemn an Occasion, should awe, transport, and agitate our Souls. But the great Deficiency is, that it neglects to ascribe proper Honour to Jesus Christ. He is, indeed, *slightly* mentioned, just at the Close; but He should have made the distinguished Figure throughout the whole Piece. All Judgment is committed

mitted to *Him*. St. *Paul* calls the Day of Judgment, the Day of *Chriſt*. "We muſt all ſtand before the Judgment-Seat of Chriſt; then ſhall we behold the glorious appearing of the great God, even of our Saviour Jeſus Chriſt." But not *a Glimpſe of this* is ſeen in Dr. *Glynn*'s Poem.

——Do you aſk, what I think of the polite ***'s Sermon? It is a mere moral Eſſay, not a Sermon:—It wants the Light of Chriſt.—To ſpeak the Truth, I think it an errant Cyclops.

> *Monſtrum, horrendum, cui Lumen ademptum.*
> A hideous, eyeleſs Monſter. *Virgil Æn.* B. III.

From ſuch *Preachers*, and ſuch *Sermons*, good Lord deliver us! Is any Remedy for Sins comparable to the Blood, the Righteouſneſs, the Interceſſion of a divine Redeemer? Pity, ten thouſand Pities, ſo great a Man (for ſo the Author really is) ſhould not *know*, or ſhould totally *overlook* the grand Peculiarity of the Goſpel. It grieves me to think, ſuch unchriſtian Doctrine ſhould be thus propagated: If a fair Opportunity offers, I would gladly bear my Teſtimony againſt ſuch enormous *Perverſion* of the Goſpel of Chriſt.

I cannot think the Manuſcript Sermon, which you have now ſent me, is of ſuch diſtinguiſhed Excellence, as to deſerve a Publication. It does not ſeem calculated either to alarm, to comfort, or impreſs.—There is nothing of the Orator, no ſearching Application, no ſtriking Addreſs.—The Preface is not ſo judicious as I could wiſh, it anticipates what is ſaid under the following Heads, and renders ſome Part of them tautological. The Text is not exhauſted. Of ſeveral emphatical Words no Notice is taken. "*I* ſay unto you, Ye ſhall *in no Caſe*;" of the Kingdom of Heaven nothing particular is ſaid. Indeed, there is a Hint or two in the

the Concluſion, referring to this Subject; but too rambling, indiſtinct, and not with ſuch a Similarity to the Text as might be obſerved.—The *Preacher* ſuppoſes all his Hearers to be of the *ſame* Character, and ranks them all in *one* Claſs. A Practice which diſcerning People will not admire; and which is hardly conſiſtent with the apoſtolical Rule, "Rightly dividing the Word of Truth;" or with our Lord's Direction, "To give *each* his Portion," ſuited to their reſpective States.—I love Mr. *R**** as a worthy good Man, but I declined the Office of reviſing his Sermon, becauſe I was ſenſible, I could not make it ſuch, as I ſhould chuſe to ſee printed. However, if it is printed, I heartily wiſh the Bleſſing of the Lord might attend it; that true Religion may be promoted, and immortal Souls edified.

When the Pope is inſtalled, he is reminded of this moſt weighty Truth; *Sancte Pater, Dies Æternitatis cogita.* Let me ſay—*Vir dilectiſſime, Dies Æternitatis cogita.*—We were all pleaſed with your laſt Converſation. It was like your *Book*, and like *yourſelf.*—Remember, my dear Friend, when you are in Company, that you have written *a pious Book*, and do not invalidate all your Exhortations to *others*, by forgetting them in your *own* Converſation. It is *this*, ah! it is *this*, which deſtroys what we build; confirms People in Lukewarmneſs; and does unſpeakably more Miſchief than can be enumerated in this Letter.—"Let no *corrupt* Communication proceed out of your Mouth," ſays St. *Paul*, "but *that*, which is good to the Uſe of *edifying*, that it may miniſter *Grace* to the Hearers."

The Paper you inquire after is loſt in the *immane Barathrum* of my looſe Papers. If ever it emerges, it ſhall be reſtored.—May my Friend's Soul be, not as the

preſent State of the Paſtures and Meads, but as a watered Garden, whoſe Waters fail not.

—I have peruſed Mr. *Witherſpoon's Eſſay on imputed Righteouſneſs:* May we every Day experience that ſanctifying *Efficacy*, on which his Diſcourſe turns. "Sanctify them," ſaith our Lord, "by thy Truth."—I thank you for your Admonition: I will bear it in my Memory; and may our divine Maſter enable me to obſerve it!

—Oh, for a candid Spirit! It gives Gracefulneſs to our Cauſe; it diminiſhes not the Weight of our Argument, and ſurely it does Honour to the Chriſtian Character.

—Thanks for Mr. *Maſon's* * *Odes*. Poliſhed Performances; but not equal, in my Judgment, to his *Iſis*, or his *Monody* on *Pope*. I think, I could point out a *Defect* (or two) in *theſe* Poems, but nothing defective could I diſcern in *thoſe*. 'Tis Pity but *Gratitude* to the ſupreme Benefactor actuated our Hearts, and guided our Pens. The rich Benefits of *Memory* diſplayed by the elegant Mr. *Maſon!* and not one Acknowledgment to the bleſſed *Author of all*. The *Poet* ſhines, but where is the *Chriſtian?*

I am, ever your's,

JAMES HERVEY.

* *Odes* on Memory—Independency—Melancholy—and the Fate of Tyranny.

LET-

LETTER CXXXIX.

On various Subjects.

My dear Friend,

THIS Morning I wrote to my Bookſeller, and therein told him, that I think he need not be much concerned at the ſcurrilous Treatment, which the Reviewers have beſtowed on my Edition of *Jenks*'s * *Meditations*. It will injure their own Character, and leſſen their own Credit; not depreciate the Works of that excellent Man.—I do aſſure you, it gives me not the leaſt Concern; I do not covet Reputation; I deſire, every Day, to be more and more dead to the Honour, that cometh of Men. Yet it is my ſincere Opinion, that ſuch very foul and very abuſive Language would awaken in the generous Reader a Spirit of Reſentment.

* Mr. *Jenks* was Rector of *Harley* in *Shropſhire*, and Chaplain to the Right Honourable the Earl of *Bradford*. Mr. *Hervey*, in 1757, publiſhed in two Volumes, Octavo, a neat Edition of his *Meditations upon various and important Subjects*, to which he wrote an introductory Preface, in which he ſays (ſpeaking of this Work of Mr. *Jenks*'s) that "there is ſcarce any Circumſtance of the Chriſtian Life, which ſolicits the Aſſiſtance of a ſpiritual Phyſician, but may be accommodated with ſeaſonable and ſuitable Relief from this ample Diſpenſatory of Edification, Exhortation, and Comfort (See 1 *Cor.* xiv. 3.) —Here are (if I may purſue the medicinal Alluſion) Cordials to cheer the Drooping, Reſtoratives to heal the Back-ſliding; Stimulatives to quicken the Supine; with Lenitives to eaſe the Anguiſh of Conſcience, and make the Bones which Sin has broken, to rejoice (*Pſalm* li. 8.)—Neither are we clogged with a tedious Multiplicity of Remedies, in any Caſe of Diſtreſs; nor wearied with a dry Detail of all that can be ſaid upon any Point of Inquiry.—On the contrary, the moſt ſpirited Doctrines, and the moſt ſovereign Conſolations are both ſkilfully ſelected, and pertinently applied, with this well-judged Deſign of improving and exhilarating the Mind, without overcharging or burthening the Memory."

As a Proof I incloſe a Letter from Mr. *P*—, a very ingenious young Clergyman, whom I ſometime ago mentioned to you under this Character. The Letter, I think, will do him as much Honour as it does me: It is fit to appear in Print; but I would on no Account take any ſuch Freedom, with a private Epiſtle.--I would not have our Friend in *London* give himſelf any Manner of Trouble to prevent any future Inſtances of this Kind of Benevolence from the *Reviewers*. I depend not on *their* Favour, but on *Him*, whom Heaven and Earth, and Hell obey. Who conſtrained even *Balaam* to ſay, "How ſhall I *curſe*, whom the Lord hath *not* curſed?" We are all obliged to my dear Friend for intereſting himſelf in our Behalf, but we deſire him not to take the Trouble of writing on *Tueſday*, becauſe it will be too late. The little Cloſes are to be put up for Sale on *Monday*, and *A*— will, I ſuppoſe, out-bid my Brother; yet if diſappointed in *this*, bleſſed be God for a Treaſure in Heaven that faileth not. An Inheritance, that is αφθαρτος, not periſhable, but laſting as Eternity; αμιαντος, not tarniſhed, but free from every Circumſtance of Alloy; αμαραντινος, not fading, but always in the fulleſt, freſheſt Bloom of Perfection, Glory, and Joy.—

Poor Mr. *Hunter*, I am informed, has almoſt loſt his Sight, is extremely ill; his Life, it is thought, will follow his Sight. Lord, that *He* and *we* may ſee by Faith the Lord's Chriſt!—Bleſſed be God, in Chriſt all Fullneſs dwells, all Fullneſs of Merit and Righteouſneſs, of Grace and Salvation; and this is for the Unworthy, for Sinners, for "whom ever will;" therefore, for my dear Friend, and for

His ever affectionate,

JAMES HERVEY.

LET-

LETTER CXL.

On his epiſtolary Inſolvency.

Weſton, Aug. 12, 1754.

Reverend and dear Sir,

I Received your Favour from *Iſlington*, and acknowledge myſelf *indebted* to you for a preceding one from *Scotland*. I am both to *you*, and to *other* of my worthy Correſpondents, quite *an Inſolvent*; yet truſt my many Infirmities, in Concurrence with your Candour, will plead my Excuſe.

I called myſelf *an Inſolvent*; but I ſhall ere long make one publick Effort to pay from the Preſs, all my Debts of an epiſtolary Nature; the Payment, I confeſs, will not be in the very ſame Specie, but it will bear the ſame Image and Superſcription, not *Cæſar*'s but Chriſt's: This will recommend it to my Correſpondents, and not only beſpeak their kind Acceptance of it, but engage their cordial Prayers in its Behalf. Do, my dear Sir, remember my poor Enterpriſe, when you call upon *him*, who is omnipotent: He can bid the wounded come againſt the Fortreſs, and the Lame take the Prey. Unleſs *He* ſuccour, unleſs *He* ſupport, what can Impotence itſelf expect, but to miſcarry in the Attempt, and be a laughing Stock to the Enemy: But I read (and this *encourages* me) "It is not by Might, nor by Strength, but by my Spirit, ſaith the Lord."

I did not know till your's informed me, that Mr. ** was gone to his *long*, and I truſt to his *happy* Home. Oh that *we*, who ſurvive, may have our Affections fixed *there*, where our God and Saviour reſides, whither our Friends and Relations are removed.

I wiſh

I wiſh you and your Wife much Joy in each other, but much more in Chriſt Jeſus. As the Bridegroom rejoiceth over the Bride, ſo may the Lord your God rejoice over you *both*. Let me beg of you to preſent my affectionate Salutations to good Mr. *G*—. Aſſure him, that my Silence did not proceed from any Indifference to his Friendſhip, or Diſeſteem for his Work; but I was much indiſpoſed. I had nothing to communicate, and to have written in ſuch Circumſtances, would have been burdenſome to *me*, and unſerviceable to *him*.—My reſpectful Compliments attend Mrs. *O*—, your Wife, and yourſelf, and I intreat your united Prayers for, dear Sir,

Your ſincere Friend, and Brother in Chriſt,

JAMES HERVEY.

P. S. The incloſed Collection of ſcriptural Promiſes, are a little Preſent which I make to my People. They are intended to be paſted, one at the *Beginning*, the other at the *End* of religious Books. Perhaps ſome of your Friends may not diſdain this ſpiritual Noſegay, becauſe, though little, it is culled from the Garden of God.

LETTER CXLI.

On the Character of Mr. Walker, of Truro, and the Rules of his religious Society, and the Charge to them.

Wedneſday Morning.

Dear Sir,

I Was lately favoured at *Weſton* with a Viſit from the Rev. Mr. *Walker*, of *Truro*, who is indeed a moſt excellent Man, much of a Gentleman, and ſeems well to

to deſerve the Character He bears: There is ſomething in him very engaging, yet very venerable.—During our Converſation, I felt a Kind of reverential Awe on my Mind, blended with more than fraternal Affection. How old is he? By his Looks he appears to be paſt Forty. What a Reproach is it to our Men in Power, nay to the Nation itſelf, that ſo valuable a Perſon ſhould at this Time of Life be no more than a Country Curate.—But He, good Man! diſregards the Things of *this* World.—*That Time*, which too many of his Brethren ſpend, to the Diſgrace of their Function, in worldly Compliances, and hunting after Church Preferments, *He* employs as a faithful Labourer, in the Vineyard of Chriſt; and pays all due Obedience to the Apoſtles important Injunction "Redeem Time!"—How would ſome of the primitive Biſhops have ſought after a Man of his exemplary Piety; and have given him every Mark of their real Eſteem. *Sed tempora mutantur, & nos mutamur in illis.*

I am much pleaſed with the Account of the Religious Society at *Truro*, of which Mr. *Walker* is the Founder, and preſent Director.—'Tis an admirable *Plan!* I would have endeavoured (had my Health permitted my Attendance) to have formed one of the ſame Kind at *Northampton*. I heartily wiſh ſo uſeful an Inſtitution was more known, and well eſtabliſhed in all the principal Towns in this Kingdom; as I am perſuaded ſuch a Society muſt be productive of great Good, and in ſome Degree revive the drooping Intereſt of Chriſtianity, wherever it was prudently managed.—We had in this Neighbourhood *a religious Aſſembly*, of which I myſelf was * a Member, but no one could be admitted, who did not underſtand *Greek*, as the chief Deſign of

* The *Rules* and *Orders of the Aſſembly* here mentioned, are inſerted in Vol. I. p. 291—304.

that Meeting was to *improve* each other in *ſcriptural* Knowledge; and conſequently could be of little Uſe comparatively with Mr. *Walker*'s Plan.

I have lately read Mr. *Warton*'s Edition of *Virgil*, and much approve the printing the *Latin* on one Side, and his poetical Tranſlation on the other: He is a clever Man, but I think he might have enriched his Notes with many more Obſervations on the Beauties and maſterly Strokes of the Poet.—I would not for my own Part give a Straw for the moſt accurate Diſputations upon a chronological or geographical Nicety; but I would applaud and thank the Critick who will aſſiſt me to ſee the Art and Addreſs, to feel the Force and Fire, and to enter into the Spirit and Delicacy of ſuch an Author as *Virgil*.

I am, dear Sir, with great Reſpect,

Your obliged and very humble Servant.

JAMES HERVEY.

END OF THE SECOND VOLUME.

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